

HIERUSALEM

Jerusalem

Or the

first
PILGRIM

man And his

GUIDE

Collected from Dr. Patrick

By Mr. Cle. Barksdale

1 Pet. 2. 11. *As Strangers*

Heb. 13. 14. *Here we have no*
City, but we seek one to come.

L O N D O N

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HIERUSALEM

Or

The PILGRIM and
his GUIDE.

CHAPTER I.

*The occasion of this Pilgrimage, and the
Pilgrim's desire to go to Jerusalem.*

THEOPHILUS being weary
of the Countrey where he dwelt,
and finding no satisfaction in
any thing that he enjoyed, took a resolu-
tion to shift his seat, and to seek for that
of which he felt as great a desire as he
did a want, in some other Land. Many
strange Countries there were which he
visited in pursuance of this purpose: Ma-
ny steep Hills he climed, and many dan-
gerous precipices he narrowly escaped.
He committed himself not once or twice
to the anger of the ~~Son~~, expecting to be
brought to the Port which he so much
wished: But still he was as far from the

accomplishment of his desires, as when he first lunched out, and found all his pains rewarded with nothing but weariness and tired Spirits. At last, as if he had been admonished by some courteous Angel, he felt a thought stir in his Soul, remembring him of a place called *Jerusalem*, which he had totally forgot in all his Travels. And having heard by some means or other in times past, very much discourse of the beauty and the pleasant situation of that City; of the sweet temper of the Inhabitants, and the many goodly things that were to be seen and enjoyed there; he was instantly prepossessed with a strong desire to remove his seat thither, and to seek his Fortune in another World. When he did eat or drink, *Jerusalem* would still be in his mouth, when he was in Company, *Jerusalem* stole away his heart from him; Nay, in his very sleep it would not stay away, but he would go on to dream fine things of *Jerusalem*. It was toward the latter end of the year, and in the decay of all things, when these good thoughts began to spring up in his Soul. When *Charity* grew cruel, and Christian vertue seemed to be gone to the Root; when the wayes were untrodden, and few or no Travellers upon the Road.

then did these zealous desires begin to bud in the Heart of this honest Countryman. Much time he spent in Consultation with himself about the course which would be best to hold in his Travel thither. There was no cost spared, no study omitted to get acquaintance with the nearest way to it; nor did he cease to enquire of those who were reputed the most skillfull Guides, that he might obtain a true Information of every passage in the Journey, which he seriously resolved to undertake. And that which made his desires the more forward, was, that he had often heard, *Jerusalem* by interpretation was no meaner place than the *Vision of Peace*: A sight that he had been long pursuing in several forms and shapes (wherein it had often seemed to present it self before him) but could never court it into his embraces. O my beloved (would he often sigh within himself) O my hearts desire! O thou joy of the whole Earth! In what corner of it dost thou hide thy self, and lyest concealed from our Eyes? O *Jerusalem*, *Jerusalem*, the seat of true tranquillity and repose! How fain would I have the satisfaction of being in the sure way to thy felicity: What charitable hand will Guide me in the way to thy pleasures? Who

will bring me into that strong City, the retreat of my wearied mind, the refuge to recruit my tired Spirits, the only place of my security, my joy, my life it self? Wilt not thou O God, who hast had me to the knowledge of it, and filled me with these desires? O forsake not the Soul that hath forsaken all other delights, and taken its leave of every other comfort, that it may go and seek for thee at *Jerusalem?*

CH A P. II.

Of the different ways, and of the Guide.

IN this manner the poor man was wont to sigh out his Soul, hoping that at last the Heavens would please to hear him. But that which made the fulfilling of his desires more difficult, was, the many controversies which were in those dayes fiercely agitated, and the long quarrels that men raised about the right way to *Jerusalem*. There were many different parties, that contended sharply with each other; and the Heads of these Divisions made the World believe, that

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unless men used their Clue (which God knows was most wofully entangled (they should be lost in the Labyrinths of ignorance and folly. In the midst of such contentions, there was so great a dust raised that no man could tell where he was, nor discern any thing but only this, that he was not in the way to the *Vision of Peace*. It grieved the good Mans heart to see so many different wayes, every one of them laying so high a claim to *Truth*, and bitterly reproaching the rest as damnable Heresies. And this indeed was the saddest thing of all to his thoughts, that in their heat and passion they had the confidence to Baptize into the name of Holy Zeal; and that which was but the love of their own opinion, they constantly miscalled the love of God and of his *Truth*. There was no heat but they took it for divine, though it were of their own kindling: There was no sin, in those dayes, like Moderation. But yet he received this benefit by those unhappy fends, that they made him sometimes think, and was no mean thing in the esteem of others as well as himself, for which there were so many and so fiery contenders. The prize, he hoped, would prove glorious, which had drawn into the field so many combatants.

He admir'd the goodness of God, which had preserved him from listing himself in any of those angry parties ; and this degree of understanding he had already acquired, that sweetness and love, meekness and peace, were the harbingers to divine knowledge. : But that any man who knows God to be love, should imagine that he will dwell in a mind where there is nothing but hatred to be found, seemed a kind of Prodigy unto him. And he truly found that the God of Peace could not make himself long a stranger to men of Peaceable Spirits. Falling one day into the Company of some Persons, who were discoursing concerning the state of affairs abroad, he could not perceive there was any of them who was not addicted to a Sect. At last there rose up an old Man, a perfect stranger to him, who told them, that in his Judgment (if it would be permitted him to deliver it boldly) they were hugely mistaken, who marched under the banners of any of those leaders, in defiance to the rest of their Brethren. *Jerusalem* (he said) was very little beholden to them ; and he believed the way to that place would be found to be more peaceable. Their zeal (he continued) might be the effect of little, not of much knowledge.

ledge ; and their confidence the nurrling
of an overweening opinion of themselves,
rather then the issue of a sound Judgment.
In fine he told them, that if they would
take a little time to cool themselves, and
would abate so much of their presumption
as to think they might possibly erre, he
doubted not but to bring them to a Per-
son , should give them better directions
than they ever heard of in the way to *Je-
rusalem*. The very love of Novelty led
them to request him to bring them ac-
quainted with this rare Person. That is a
very easie matter to do, replied the old
man ; for he is one that is conversable
enough, and besides not far distant from
this place. I shall spare the mention of his
name for the present, and let you know
“ him only by his Character. He is a Per-
“ son that is altogether disinterested, and
“ a partaker in none of those Sects and
“ Factions that are among us : One that
“ hath *Sion* and *Jerusalem* more in his
“ heart than in his mouth, and loves to
“ do more than to talk : His wisdom
“ makes him more venerable then his
“ years ; he knows better how to live,
“ then others to dispute ; and he can ar-
“ gue more for peace, than they for their
“ opinions : He hath faith enough to save

"himself, and Charity enough to believe
 "that others may be saved, that are not
 "in all points just of his belief. His com-
 "passion is equal to his understanding,
 "his meekness equal to his zeal, his love
 "to his neighbour proportionable to his
 "love to God, his humility and modesty
 "equal to them all. He seems to be a
 "piece of the wracks of Antient Christia-
 "nity, a relique of the Golden Age. If
 you would know more of him, you had
 better learn it from himself, than from
 me. This I can assure you, that he is a
 man of peace, stirs but little from home,
 and hath but little Company neither that
 frequents his House.

C H A P. III.

He addresses himself to the Guide, and is accepted of him.

YOU cannot imagine how much it plea-
 sed our *Traveller* (for so he was in his
 resolution) to hear this news: Without
 any waiting therefore to hear what others
 would reply, he immediatly offerd him-
 self to be conducted to the Society of this
 excel-

excellent Person ; adding withall, that if
 the rest pleased not now to go along, they
 might hear from him in what esteem he
 was to be held. They were not a little
 glad of this expedient, to keep out of his
 acquaintance, whose charactor they no-
 thing like. But the Stranger to whom he
 committed himself taking him a little a-
 side, This Person (said he) to whom you
 are about to repair, I must tell you, is
 generally decry'd by all parties, as no
 friend to Truth, because he is no great
 stickler about the Questions, that have
 vexed our unhappy days. Let us go, I
 beseech you, with all speed (replyed the
 other) to this brave man, and not stay to
 deliberate any longer. For I Remember, I
 have heard very wise men observe, that
 there was never any Person that advanced
 excellent things in the World, but his
 credit and reputation was blasted by those
 who were unable or unwilling to be so
 good themselves. I have a v^{ry} great hope,
 that this is the man, whom Heaven hath
 designed to unscale my eyes, & makes me see
 the way to *Jerusalem*. The Old man there-
 fore directed him to the house of this *Guide*,
 where he found (as he was told before)
 that he was at home, and had not one
 Creature in his company. After a very
 few

few civilities passed between them, he plainly told him what the cause was of this address, and of the trouble he was come to give him. I am, said he, a true lover of *Jerusalem*, and have made a vow to take a journey to that place: but about the way thither I am so perplexed, that I account it a great blessing, I have not lost my wits, and am not become unable to find my way to your House. One cries to me, *lo here*, another *lo there* lyes the path of life: Which made me that I durst not commit myself to the hands of these; but hearing, Sir, that you are of great abilities to direct me, and that you are a man of Peace, and more than that a man of good will, who hath a strong propension to do good, I am come to beg of you some charitable instructions about the most passable way to *Jerusalem*. Now the Inquirer appearing in habit like a *Pilgrim*, having a very innocent countenance and humble behaviour, answer was returned by him, to whom he made his application, that he was heartily glad to meet with any man that would ask the way to *Jerusalem*; and that he thought he read in his face so much of the security of his mind and the sincerity of his heart, that he might be confident he came with a real desire to re-

ceive

ceive satisfaction about it. But (said he) I must let you know, that the way is both long, and full of many and great difficulties. I would wish you therefore to consider a while, whether it be an advised thing to undertake such a Journey, wherein there are so many hardships, and so many Cross-paths. I am not ignorant indeed (replied the *Pilgrim*) how much many men are wont to startle at these words: But I thank my God, they strike no terror at all into my heart, nor move me one jot from the resolution which I hope is immoveably settled in it, of going to that blessed place. For so much have I heard of the Glory of it, that I am apt to think of nothing else; and so I may but come in safety thither at last, I matter not at all what the way may be which carries me unto it. Oblige me therefore I beseech you, so much as to be my *Guide*, and to Chalk out the way for me. I am confident you will not repent of your labour, when you shall see your directions observ'd with as much faithfullness and care, as they are by you deliver'd. You cannot think it (saith he) a greater happiness to be instructed, than I do to find a person both so desirous and so capable of instruction. Such a good will, I assure you, is no small step
in

in your way to *Jerusalem*. You are excellently qualified, I see, for this undertaking ; and without flattery I tell you, there never was any in my Opinion better appointed for this Journey, if you can but maintaine so much Courage and Patience as you promise ; and will without quarreling, murmuring, or troubling your self about the affronts which may be put upon you, pass on your way, as if you met with nothing that did displease you. But above all, it highly pleases me to hear you say, that the place wheither you would go, is so much in your mind, that you think of it more then any thing else ; for something Relating to that which contains the greatest part of the Advice which I am to give to you. And I nothing doubt, but if you persue your design according to my Directions, they will not fail at last to bring you to the blessed place, on which you have set your Heart.

C H A P. IV.

*The Guide begins his Advice, and gives him
Sundry preparatory Counsels.*

YOU shall find me Obedient, replied the *Pilgrim*, in all things unto your precepts: For truly my heart is very much upon *Jerusalem*. And since you said there was something belonging to this affection I have for *Jerusalem*, which would comprehend a great part of the Directions you had to give me about the way thither, let me be so bold as to desire you before you say any thing else, that I may know what the general advice is, which you have to bestow upon me, it cannot be better placed (said the *Guide*) then where you would have it, in the very entrance of these directions that you are to carry along with you. That which I mean is nothing else but this: As you pass along in the way that I shall tell you of, it will be of great use to you, to have these few words always in your mind, and sometimes upon your Tongue: *I am Nought, I have nought, I desire nought, but only to be in safety with Jesus at Jerusalem.* This one sentence, you shall see hath so
much

much in its Bowels, that if you draw forth the virtue of it, and diligently observe it, my life for yours, you shall not fail in a competent time to arrive at the top of your desire. Do me the favour I beseech you, said the *Pilgrim*, to open the sense, and to disclose all the force of these words, that I may know what meaning you have uttered in so brief a sentence. You shall not long be ignorant of that (said the *Guide*) but first I must advise you, before you enter upon so long a journey, or make any further inquiries, to see that you be in good health: And to that end I would wish you to take some Physick, the better to prepare your self for Travel.

First, I would have you purge your Mind of all unworthy *Thoughts* of God, and perswade your self that he is very good, a lover of Souls, and exceeding desirous to see them at *Jerusalem*. Be sure you have not so much as a suspicion of his willingness to make you happy, and to afford you sufficient means to attain your end. For you will not be able to stir a foot in your way, if you bear any jealousies about you, that God may not favour your undertaking, nor go along with you. If you cherish not good thoughts of *God* in your mind, all your Religion will degenerate

nerate into Superstition. Do not imagine that I abuse this word *Superstition*, or that you are in no danger to fall into it: For there are none more guilty of it, than they that seem to be most abhorrent from it. Let this therefore be your first care, not only to form such a beautiful *Idea* of him, but also to settle and fix it so firmly in your heart, that nothing may be able to pull it out. Then will you be prepared to follow all my other Counsels, and most chearfully also resign your self to the obedience of the hardest commands. This will make you also truly give up your self to the Divine Will, and to embrace it freely also as most to be chosen, and that for its self and its own innate goodness. You will deny your self in any thing that he would have you, that you may be made better than your self by becoming like to him. But otherwise I must tell you, if your conceptions of him be not such as make you heartily love him, you will serve him only with a forced obedience, obey him with a sordid and niggardly affection. This is ever the fruit of hard and penurious thoughts of God, that they shrivel up mens hearts too, and make them needy and penurious in the Expressions of their Love and Obedience to

to him, and more forward to give him any thing then that which he most desires.

Secondly, It must be your care, when your mind hath recover'd right thoughts of God, to purifie your Intentions throughly and to see that they be clear and unspoted in his sight. Spread your very heart before him, and desire him that you may have his love; and that he would deal with you, as you aime sincerely at nothing but only to become what he would have you. Tell him, that you mean in the greatest simplicity of your soul to do his will. Protest to him a thousand times, that you desire above all things to know what that good, that perfect and acceptable will of his is. This will prepare you in the *third* place, to throw out the sluggish humour which is in all our natures, and to dispose your will with true fervour to attend this business of searching out the will of God. Ingage your self as solemnly as you can, to be very diligent in finding out the truth. Perswade your mind not to rest contented with that which first offers it self to your hands, but to examine and prove all things and then to hold fast that which is good. It is a fault too common, that men take things upon the credit of others, by whom they are brought to them, and not upon their own

own credibility. The reason of which is no other but this; that in the one way we make a purchase of them at a cheap rate, or rather have them for nothing; but in the other way they will not come so easily but cost no small price to acquire them. Make an essay therefore of the patience which you promise in your whole journey, at the very enterance of it; and let your diligence to know the will of God, be an earnest of that you mean to use in doing of it. And as I would have you free your self from lazy credulous humour, so let it be your next care to rid your mind of its opposite, obstinate Incredulity. Employ the thoughts which I would have you spend in serious inquiry, to possess your mind with a strong perswasion of the certainty of Christian Religion, and with a right understanding of the true design of that glorious Revelation. For, that both gives you such a prospect of the blessed place you are going to, as no where else can be met withal; and directs you to such a course of real piety, as plainly leads unto it. And the more confident you grow that *Jesus* is the son of God (as the voice from heaven witnessed) that he is the Lord of Life and the King of Glory; the surer will you tread all the way you go, and

and the less danger there will be of stumbling. The sounder also and more healthfull will you grow, so as not to faint, much less to forsake the Christian course. And next to this, I beseech you use the greatest diligence to provide that your *Faith*, which is to do all things in your journey, be not it self infected with the common disease of sloth and idleness. Suffer it not to rest, no not in Christ himself, till it animate you to a free and chearfull obedience to all his Commands. Let it give your soul a sense, that the whole of Religion is comprehended in this one powerfull word. Let it seem as a point, from whence all the lines of your duty are drawn. Esteem it, I mean, such an hearty perswasion of the truth and goodness of all that Christ hath spoken, that by the force and vertue of it you become obsequious to his will in all things. And then search your Conscience very narrowly to find out all the sins whereof you stand guilty. These must all be purged out, and left behind. For that end, let me advise you to unload your Soul of them by all humble *Confession*: And if any of them ly as an heavy burden upon you, to repair to your spiritual Physician, that he may help by his Counsel and Prescriptions to ease

ease you of them. And in the last place, let all these be attended with a strong *Resolution*, that though your sins should follow and call after you, and beg to have but one word with you ; they shall be so far from receiving any entertainments, that you will not so much as enter into speech with them, nor listen to the voice of any of their temptations. I will not deny but that it is a difficult thing, not to lend so much as a good look to an old acquaintance; yet it will appear much otherwise to those, who confess their sins so as to hate them, and to purge themselves from all affection to them. That therefore you must give me leave to subjoyn to this Advice, that you do not content your self with such Physick as cleanseth only the first passages, and carries away no more then the grosser humours out of the greater Channels of your life, but that you administer such as will search into the furthest parts of your Soul, and cleanse the Spirit from all its defilements. You must not leave behind so much as a good opinion of any evil way: Not the smallest kindness for it, or if it be possible, any inclination to it must be suffered to remain. I shall not hinder you in your intended Pilgrimage to *Jerusalem*, if I add

a few words more about the nature of this *Resolution*: But as the foundation well laid doth assure the superstructure, and one foot firmly planted doth make the next step more secure; so will the first part of your Journey well performed, render all the rest more easie and safe to you. And therefore let it not seem tedious to you, if I detain you here a while, when you have a great mind, I believe, to be going forward. I submit myself to your Wisdom, said the *Pilgrim*, and intreat you, not to consult my desires at all, but only my necessity.

C H A P. V.

A more particular discourse of Resolution.

LEt it be observed then, that the placing of this Discourse concerning *Resolution* at the end of my other Counsels was not without design: For I would give you to understand, that it is not of any worth, if it be not ushered in by precedent consideration. This must lead the way, or else no solid purposes will follow after. You must first be well acquainted with your duty,

ty, before you can resolve to contract a perpetual friendship with it.

First, therefore you must know, that a good Resolution is never founded but upon a particular consideration of every thing that is undertaken by you, after you have weighed them, and proposed them to your will severally one by one. And therefore you, having it in your heart to go to *Jerusalem*, get an exact information of every step of your way thither, think seriously upon every thing that is to be done, and all the events which are like to meet you in every stage; and then as you go along in your Meditation, ask your heart, if it dislike no passage. What say'st thou? Shall we be sober in our opinions of things, in our thoughts of our selves, in our desires, in our angers, in our eating and drinking (with all the rest which you must enumerate) shall we walk in peaceableness, and in patience, and in humility, and in purity? Or shall we shun some of these ways, and divert into the opposite roade? Speak out, and let me know thy mind.

But then *Secondly*, after this is done, you must proceed to consider and make choice of every thing you intend to undertake with all its appendant inconveniencies and evils

evils which come along with it : Or else
 when they shall come to face you, your
Resolution will part back in so unexpected
 an encounter. Enquire therefore into all
 the difficulties of every part of your way.
 Say to your self : Will you be abstentious
 from all the practises which others Riot
 in ? Will you still have a good opinion of
 your choice, when you are vilified and
 condemned for it ? Will you hold your
 way, when you are loaden with stripes ?
 Will you march on with a Chain about
 your Leg, or a Roap about your Neck ?
 Do not trust your Souls, till they have
 made a positive answer, that notwith-
 standing all that you may suffer in your
 Credit, in your Purse, in your Body, and in
 your Life, they will not alter their pur-
 pose of going in these wayes to the holy
 Land and the *City of God*. And then in
 the *last* place, it will much conduce to the
 setting of a constant Resolution, if you
 do not conclude too soon, but weight all
 these things over again. Ask your self the
 next Morning, whether you still continue
 in the same mind. Know of your Soul,
 whether your purpose was not the effect of
 a present heat, and if after the cool of
 the Night you can allow it. Bid it com-
 pare all things deliberately on both sides,
 and

and laying them in an equal balance, to incline and determine it self. On that side are many pleasures which you must forgo, and in this are many pains which you must endure. There is a soft and delicate way, and here are stony and cragg'd paths. You are undone, if you are not furnished with a multitude of such considerations as these ; if the worth and weight of a Soul, if the glory of *Jerusalem*, if the pleasures that you shall soon taste in these ragged wayes, which you must throw into the right-hand scale with all the force of Reason you have : Or in one word, you must compare the beginning and the end of these two together, and then you will see the difference. And if the scale seem to alter again, because you are sure of the present, but not of that which is to come ; here you must employ your *Faith*, to give a weight to that which is not yet in being. It must make you feel, how solid and massy those future enjoyments are, and then your work is done. I believe you see by this time, that it is a matter of some labour, to bring your self to a thorow *Resolution* : But when it stands on these grounds, I do not apprehend what temptation that should be, which can hope to shake it. Now for the better

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secure

Security of your Resolution, it will be use-
full, if not necessary, to renew it every
Morning, and to go out of your Chamber
armed as a man that waits for his enemies.
Vow your heart again to God, as soon as
you open your eyes: Make a solemn pro-
testation before him, that you mean to
continue his faithfull servant: Say with
a great corage, I do here in the presence
of God, and of my saviour, and of all
the heavenly host, devote all the forces of
my soul to execute his pleasure. I renounce
the world, I vow a pilgrimage to *Jerusa-*
lem, I will wade throught all difficulty, I
will refuse no labours, I will beg my bread
so I may come safely thether: I will never
repent of this promise, or of any part of
it. *So help me O My God.* And here it
will be seasonable, to make your humble
suit unto him, that he will be pleased to
fortify your resolution too, and vouchsafe
to aid you by the grace of his holy spirit.
Represent to him that you are a poor pil-
grim, who have undertaken a long journey
for his sake, and forsaken all for no other
end, but only to see him at *Jerusalem*,
and therefore tell him, you hope he will
not suffer your design to miscarry; but
that he will make you as valiant in your
actions, as throught his goodnes you are
already in your *Resolutions*.

C H A P. VI.

Of leaving the World. The Pilgrim's Dream.

And now let me tell you, that if you can thus sincerely, part with all the world in heart and resolution, you have got possession of a thing which was never yours before, and is the greatest riches upon earth, I mean *your self*. Now you will be your own man. Now you will be able to do as you will your self, and to live according to your pleasure. You will have now the power to dispose of your time and your thoughts, and all things else belonging to you, as you shall think good. You will have the liberty to keep your self company ; to entertain your Saviour when he comes to visit you ; to enjoy God in quiet without any thing to disturb you ; to converse with the other world as freely as you do with this. Let not your poverty then run in your mind, though it should never so often be objected to you ; for you were never possessor of any thing til now, never rich til you became a *pilgrim*, never master of any thing til you were owner of your self. Now you will not be concerned in any of the mutation of the world : Now any thing may depart,

and not be followed with your lamentations: And (to speak compendiously) there is nothing can go away from you, which shall carry you away too, but it will still leave you *your self* behind. Let me incourage you therefore to take the name and words of a *pilgrim* upon you, as your honour; and to wear them as a glorious mark of your freedom. Though you have given your heart heretofore to the world, Yet let it know that you do not intend to leave it in her hands; but presently call it back again, that you may bestow it upon a better master. Leave the world as you found it: And seeing you must go naked as you came, do not stay for death to pluck off your clothes, but strip your self, and owe your liberty to your own hands. Here on a sudden repressing him self, and letting his voice fall a little, he told him that he would spare the rest of his discourse on this argument for some body that stood in greater need of it. For I perceive (said he) that *I* have now to deal with an heart that hath already begun its own deliverance. Besides it will not be prudent I think to burden you with many things at once, and we are admonished also by the darkness which comes upon us, that it is time

to take a short repast, and so commit our selves to rest. *I* have an empty bed which will be glad to receive a *Pilgrim*, or any that hath set his face towards *Jerusalem*, being dedicated long ago to Charity. The traveller having made him his hearty acknowledgments for that offer, and for all the good counsels he had bestowed upon him, together with a promise to be obsequious to them; they sat down to a frugal supper, and a while after commending them selves to God they parted, and went to bed. *I* say, to bed: For they did not both betake them selves to rest: the poor strangers mind being tossed with a thousand thoughts, and traveling all night very hard to *Jerusalem*. He had no sooner Put off his clothes, but he thought that this was a lively embleam of the condition to which he was to be reduced; and it put him in mind, how he ought to strip him self of all affections to the world. He took there a solemn leave of it, and bid it eternally farewell. And think not said he, to meet me again in the morning, and that *I* will put on my love to you as *I* my garments: No, *I* vow that *I* will go stark naked, if the one could not be resumed without the other. Then he revolved in his mind all that he had heard

of

of the way to *Jerusalem*, till toward the morning light, a weak slumber laying all his senses a sleep, and leaving only his imagination at liberty, the image of an antiant pious friend of his dead long ago and who had often perswaded him to quit the world, presented him self before him. He was clothed in white rayment, and his countenance was very bright : But he approached him with the very same smiles in his face, wherewith he used heretofore to run into his embraces. And (said he) *I am come only to expresse to you the joy I have to find you in this good mans house. Happy is he that hath met with a faithfull guide : but Far happier is he who followes his advice.* Make not too much hast to be gon : stir not from hence till you be dismissed. And then *I hope we may one day meet, never to part again.* This sight, but especially his speech gave him such a sentiment of joy, that it brought him out of his slumber, and opening his eyes, chased away that fair *Ida* whose company he would fain have enjoyed a little longer. He comforted himself, that he was awaked to see a Friend whose company he should not loose so soon, and in whose society he might rejoyce without feare to make him vanish out of his sight.

CHAP. VII.

He commenderh to the Pilgrim two Companions, Humility and Charity, with a discourse of them both.

IT was not long before the *Good man* of the house came to give him the usual Morning salutations: To whom he replied, that the new day was not so welcome as himself, and that the hours seemed too sluggish, and the morning to make over-long delay, to bring the rest of the Counsels which he expected from his mouth. You have given me a rare *Good-morrow*, replied the *Guide*, and I have seldome met with such early joys. Let us give thanks to God therefore for this happy beginning, and so qualifie our selves for the continuance of his favours. The poor *Pilgrim* (for so he esteemed himself) embraced this pious motion with all his heart; and so having joyned together in their devout acknowledgements, the one prepared himself to speak, and the other to hear, what further related to his intended Journey to *Jerusalem*. And the Sky being very clear, the Earth having charged the Air with no vapours at all, they were invited into the Fields,

Fields, at once to refresh their bodies with a Walk and their minds with good discourse. To shorten the Narrative, I shall content my self to give a continued Relation of the principal things which at several times entertained our *Pilgrim*, during his stay with this good Man ; whose Charity would not suffer him to depart, till he was fully instructed in all things that concerned his safe passage to the *City of God*. The *Guide* then began to speak to this effect : I will not be so distrustful of your memory, as to make a Repetition of what hath been already said, but proceed to tell you, that having disposed of your affairs in such sort as I have directed, and put your self in good order for your journey, you must be sure to provide your self of two Companions to go along with you, which indeed you can never be without, whose Names are *Humility* and *Charity*. The former of these will allways keep you in a mean opinion of your self, and the latter will raise you to an high estate of God and your Saviour, and a gratefull Resentment of all their kindness to you. You shall find them both lodged together ; and to save your pains, I shall send you no further then your self, if you still keep in mind that sentence, which I told you would be

be of dayly use, and which you requested to have explained : For in that you will be sure to meet them embracing one another in an inseparable conjunction. You do well, I hope, remember it : *I am nought, I have nought, I desire nought, but only this one thing, which is our Lord Jesus Christ, and to be at peace with him in Jerusalem.* Humility sayes, *I am nought, I have nought.* And Love sayes, *I desire nought but Jesus and Jerusalem.* These two you may the better keep in your Company, because you cannot lose either of them unless you lose them both ; so lovingly they do agree together, that they are by no means willing to be assunder. If the one be admitted, the other will not be excluded ; and as the one grows to a taller pitch, the other advances together with it. The more you humble your self, the higher will your love ascend ; and as that is exalted, so learn still lower to depress your self. For the more you discern your self to be nothing, with the greater ardency of affection will you embrace Jesus, who is desirous to make you something worth : And the more you admire and love him and his incomparable perfections, the better still will you be able to take a view of your own nothing. And observe, that the

Humility

Humility which I commend unto you, is not to be exercised so much in a direct considering of your self, your sinfulness and your misery (though this be very profitable at first) as in a still, quiet and loving admiration of the excellent Goodness, Purity and Love of *Jesus*. When you believe him to have the fulness of the God-head dwelling in him bodily, and especially when you are indued with a savoury feeling of his Holyness and Kindness; this sight of him will beget in your Soul a more pure, Spiritual and sweet *Humility*, than the beholding of your self can possibly do, which produces an *Humility* more gross and unquiet. As there is a Love which is calm and quiet, when not at all stir'd with the passion, we remain possessed of all the pleasure of it: So is there an *Humility* of the same nature. But both of these descend from above, when our minds are fastned to celestial objects, which alwayes are in a serene tranquillity: They will not Spring from things beneath, which are tossed in a perpetual and restless agitation. We never seem less in our own Eyes, then when we look down from on high upon ourselves. Our *Humility* will be the more, when we admire *Jesus*, and it will be of a temper more mild and gentle, like him whom

whom we admire. You will ly at his feet in a lowly posture, adoring of his Excellencies, praising his surpassing perfections, confessing your own meanness, beseeching him to pittie a poor Soul that thinks it self nothing, unless it may see him at *Jerusalem*, and desiring him to take the opportunity of doing himself that honour and you that kindness, as out of his fulness to impart a new Spirit, and a Divine Nature to you. Nay, this *Humility* will make you Study to cast all other things out of your thoughts, and labour only to be beloved of him, without which you judge your self to be of all Creatures most miserable. Your strong Resolution and hearty surrender of your self to God is supported by nothing more than a profound *Humility*. When we consider that we were made by God, that we depend upon him every moment, that we are infinitely engaged to him for many Millions of his favours; when we think what a Sovereign Authority he hath over us; how much he is Superior to us, what a right he hath to all our Services, and how wise and good his will is; it is impossible that we should avoid resolving to give him our Hearts, and to persist eternally in the abrogation of our own will, and desires, which we can never

not suffer to be competitors with his. This *Humility* will not be forward to cloath you with Shirts of hair, to prescribe you no other diet but the meanest you can procure, to put a whip into your hand wherewith to let your self blood, to rob you of your Hose and shooes that you may go barefoot to *Jerusalem* : But it will infallibly strip you of your self, and starve all your carnal desires, & lay you at the foot of the Cross of *Christ*, and dispose you to all those Rigours and a Thousand more, if your Lord did signify that he would be pleased with such Austerities. Do you not see then, how much you must stand Indebted to this associate in your Journey ? For it is *Humility* that must fasten you to God, that will keep you in a constant adherence to him, and not let you stir a foot from him ; that will make you tremble to think of looking into your self and not behold him there. This is in effect your Strength and Salvation ; this supple the defect of your Nature ; this is the remedy of your Infirmary ; and after a strange way this raises you above all the power of the World, by keeping you down, and pressing you very low in your own thoughts.

“ The humble man, no doubt is the most agreeable Person upon Earth ; whom
 “ you

" you oblige by a good word, which he
 " thinks he doth not deserve ; who thanks
 " you for the smallest courtesy ; who had
 " rather Obey than Rule ; who is desir-
 " ous to learn of the meanest Schollar ;
 " who contemns no body but himself ;
 " who loves though he be not loved ;
 " who thinks nothing too much to do for
 " those that Esteem him, and is afraid he
 " hath never recompenced enough the
 " civilities which are done unto him. In
 short, this *Humility* is of such great value
 and so good Natured, that there is nothing
 Comparable to it but its twin Sisters, Di-
 vine *Charity* : This amiable pair are like
 the right foot and left, by which the Tra-
 veller performs his journey : There needs
 no more but this happy course to carry
 you through all the Paths of Piety, and
 bring you safe to *Jernsalem*. And that
 which will very much enamour you of
Charity at the first glance, is the power
 which you will discover in it to Establish
 your *Resolution*, and to make it so firm,
 that it shall not be shaken by all the force of
 all the World. Divine *Charity* is an high
 Devotion to our Lord : Who, since he is
 Lord of all, the Lord of Life and Glory,
 the Author of eternal Salvation, the only
 Begotten of the Father, first of Graces and
 Truth.

Truth, he will make you love him eternally above all, and live in inseparable union with him, because there is nothing else superior to him on which to bestow our Love, if we take it from him. If we once sincerely love him, if we become one with him, it is manifestly in the nature of this sublime affection, to make us part with our selves for his sake, to resign up all our own desires that his will may be done, to loose whatsoever we call ours that we may keep him. This *Charity* will help and enable you to do all that is commanded you. Nothing will be thought difficult, when once you are in love. They whose hearts burn with love to God, have all their powers exalted thereby to do their best for him; and they strain themselves with the greatest gladness to execute his pleasure in all things. For there is a cheerfulness in this affection (like to the shining of fire) which contributes much to the augmenting of its activity: It diffuseth a secret joy through the whole Soul, which cannot be dissembled, but cast a splendor into the Countenance of those in whom it resides. Moreover, *Love* is very skilfull to spy out its duty, and hath a quick preception of what is befitting in every passage of life: In so much, that
when

when a man begins to Love, he begins to know how to guide himself. His *Love* will suggest unto him many things which he ought to do, and be in stead of a thousand Monitors to put him upon the doing of them. It will make a Man descry the least faults in himself, though it hide them in others. It every way strives to adorn it self with such accuracy, that there may not be the least speck to render it less fair and beautiful in the eyes of God. Love therefore I beseech you, this *Love*, as much as ever you are able, if you mean to be happy. Possess it of your Soul entirely, and suffer it to inspire all your desires, and to order all your motions, and it will not fail to posses you of that blessed place to which you wish to be conducted. And is this any difficult thing I require of you? I should rather think, that we are highly obliged to God, for making the way to *Jerusalem* so easy, and our arriving there so certain as it is. For *Love* is the most natural and pleasant thing in the World, which will certainly bring us thither; and *God* being so lovely, and having loved us so much, one would think it should be an easy thing to beget it in our hearts. How can you chuse but love *Jesus*, and be at his command, and follow his steps,
and

and leave all others for his sake, and even give you life to him, who hath given you himself, his holy Blood, his precious Promises, which it cost an infinite deal of pain to Seal and Ratify unto you. I assure my self, you felt already this flame in-kindled in your heart. Feed it, I beseech you, continually, and let it increase into greater ardors of Love; as it will infallibly, if you do but consider what great things your Saviour hath done for you, and that he is still busy in procuring your good; and in short, that there is not an hour, not a moment, wherein you do not stand indebted to him for Eternal Blessings, or for the means of them, or for the grace to help you to attain them. And indeed the poor *Pilgrim's* heart was all on fire with these words, and O Sir (said he) I have no power, no more than desire, to resist this almighty lover of Souls. I render my self his Prisoner, and wish to be Eternally held in his Chains. I would go to the Worlds end to seek these two Companions, *Humility* and *Charity*, if they were not already become my guests by your means. You have given me a greater Treasure than I thought to find in these few words which I received from you; and methinks I feel already, that

that *I am Nought, and I have nought, and I desire nought but Jesus and Jerusalem.* I am in Love with this *Love*, which you have described : I see methinks *Humility*, and all things else in its Arms : I Embrace them both with all my Soul : I welcome them with my best affections into my Heart, and if I had more Hearts then one I would offer them all to the humble love of my sweetest Saviour. Go on Sir, as long as you please; if you have not taught me all my Lesson in teaching me to Love : You have tyed my ~~lips~~ ^{heart} to your Tongue, and they cannot but listen to your speech. The *Guide* was full of joy, to see the good effects of his speech, and thus began to renew his discourse. It is no wonder, to find that *Jesus* captivates hearts, and that the Love of a dying Saviour is so powerfull as to enthrall them to his Service. You have seen but half of the riches of that Golden Sentence, and there are greater Secrets still behind in these two precious words which are at the conclusion of it. Let *Jerusalem* then be the subject of our next discourse, and suffer your eyes to be drawn to that blessed place, which I believe you have often heard Commended, as the perfection of *Beauty*, and the joy of the whole Earth.

C H A P. VIII.

A description of Jerusalem, and of the happiness there.

K Now then, that as to the situation of this City, it is agreed by all to be incomparably sweet, beyond the fairest place that this World of ours doth afford. It is advanced far above the highest part of this heavy Earth and foggy Air, aspiring into the purer Skye; where the Sun never withdraws its rayes, and where there is not the least shadow of mist or vapour. There are nothing but pure and fragrant odours, which perfume that happy Climate: There is a perpetual calm and quiet, which Reigns in that Noble Region: There is no noise, but that which infinitely delights and charms the Soul into still and quiet Meditations. But that which is of greatest remark and most to be remembred, is, the glorious prospect which a place of this advantage yields. It will be infinitely contenting, to see the beauty and fair proportions of every part of this vast frame; the fitness, usefulness and correspondence of the parts, together with the exact and admirable order of the whole

whole. You have heard, no doubt, of the Musick of the Spheres: it is the proper entertainment of those who dwell in that still Region, in which alone it can be distinctly heard; and where an everlasting Song to the Creator of all, doth melt their Hearts to joyn in consort with that universal Harmony. But yet the place is nothing so considerable as the Persons that inhabit it. It is the City of the *Great King*: Where the Lord and Governour of the whole World, whose Dominion is an everlasting Dominion, keeps his Court. Do you not think it will be a pleasing amazing sight, to behold the Majesty of his Glory? To behold the wisdom of his Government, the righteousness and goodness of his Laws, the admirable contrivance of all his works, the universal care which he takes of all his Creatures, the extent of his providence and power of his Authority? It will strangely transport you to see the beauty of his Holyness, the largeness of his Love, his incorrupted Justice, his unexhausted Goodness. Then, the *King's Son*, a great glory to this place; in his Person there is to be seen at once, the most illustrious Lover and Warriour that ever was. He hath trodden down the most potent Enemies; and there is one univer-
sal

ful Triumph of his over all things still behind, wherein there will be special marks of honour set on all the Citizens of *Jerusalem*, who are to bear a part in it; which will astonish and ravish all their hearts with admiration, love and joy. Then all the Citizens will be seen with Crowns of Gold on their Heads, which this great Prince will bestow upon them : And then all the Heavens will ring with shouts of joy and praise to him that redeemed them. For, as I told you, he is the most glorious Lover that ever was ; and the greatness of his Valour and courage doth not at all extinguish his Noble Flames. He is owner of the most tender Heart, that ever was in any Breast ; and hath rendred himself redoubtable to his greatest Enemies by nothing more than this, that he hath won so many Hearts, and Triumphed over so many brave Souls, who were vanquished by nothing else but the power of his mighty love. And therefore I cannot think but you would have a mind to take a Journey to *Jerusalem*, and judge your pains and travel well bestowed, if it were for nothing else, but to see this illustrious Person ; especially, to behold him in all his glory, and his highest exaltations, who is the Patron of all good Souls, the great Pro-

Protector of all Pilgrims, the Guide and
 rest too of all Noble Travellers, and who
 bears a particular affection to your self.
 There he intends to entertain all pious
 men with an everlasting Supper : And the
 entertainment he will give them is *himself*.
 Their happiness will be to see God, to be-
 hold the Glory which is given to our Lord;
 that is, to know him, and to be filled with
 his Wisdom, Love and likeness. There
 is not only a glory cast about them, but
 they receive such rayes of light from his
 face, as dart into their very Hearts, and
 shine through their whole Souls, so that
 they also become Luminous and bright.
 They are so ravished with his Goodness,
 that they are made good : They are so
 affected with his Wisdom, that they
 become wise : the sense they have of his
 incomparable purity renders them more
 Holy ; and his dear love so Overmasters
 their Souls, that they conform in all things
 to his Hearts desire. My meaning is, it is
 not some Glory that appears before them,
 which makes them blessed ; but they are
 made all glorious within, and become
 themselves *God-like Creatures*. And such a
 knowledge and participation of God, you
 must pursue in this World, if you mean to
 come to *Jerusalem*. You must here be par-
 taker

taker of a *Divine Nature*, and now be transformed by the renewing of your mind. But further, in this City all the glorious *Ministers* of State to the King of Kings have their mansion Houses and Noble Palaces: all the *Spirits* of just men that are made perfect, do here inhabit and have their constant abode: All of them Persons of high Birth, and illustrious descent, for they are all called *the Sons of God*. That which gives them this Nobility, is the height of their minds, the purity of their Hearts, and the excellent qualities wherewith they are indowed, which entitle them to the kindred of *God*. In so much that the meanest Pilgrim upon Earth, that is found worthy by reason of his virtuous disposition and generous Spirit, to be admitted a Citizen of *Jerusalem*, instantly becomes Noble, and is enrolled among the Princes of Heavenly progeny. Into this Blessed Society then, when once you are received, how delightfull do you think their Company and acquaintance will prove? But ther is nothing, I believe, will touch you with a greater inclination to their converse, then the knowledge of the singular love and friendship that is between all the Inhabitants of that City. They are a People of most excellent Nature, void of all deceit

ceit and guil, of all hatred and envy, of
 all coveteousness and self-love, with what-
 soever other things there be that disturb
 our peace; so that they make the most
 agreeable Society that ever was. There
 they entwine in the dearest embraces: there
 they open to each other their very Hearts:
 There they study to encrease, not to di-
 minish their mutual happiness. I want
 words to describe the Melodies that will
 then be made, when the Glorious Compa-
 ny of the Apostles, the goodly fellowship
 of the Prophets, the Noble Army of Mar-
 tyrs, the glittering Troops of Confessors,
 and the innumerable Host of Triumphant
 Souls, shall compose but one *Quire*, to sing
 their Anthems and Hallehujahs to the God
 of Love. You have great encouragement
 then, to make hast to *Jerusalem*, where
 such a Spirit as your own, being advan-
 ced and fortified much beyond the feeble
 narrowness of this present state, doth con-
 tinually imploy the highest and most Sove-
 reign powers that it hath, upon the highest
 and most supreme good: Where it is day-
 ly admiring his excellent nature, loving
 and embracing his amiable perfections,
 blessing and praising his bounteous disposi-
 tion, studying to conform it self to all his
 desires, and rejoycing in the full satisfac-
 tion

tion which he communicates unto it. There is no satiety nor loathing in the enjoyment of that good, no fainting nor growing weary. For that great Good cannot be known at once, nor can all the sweetness of that life be instantly tasted, nor the Rivers of those pleasures be drunk up at one draught: But fresh delights will continually entertain us, new pleasures will be springing forth unto us, and a flood of joy that we never knew before will overflow us, out of that inexhausted Ocean. O how happy should we find our selves, if we were but come to the Top of that high Mountain, which will seem the more clear and quiet, because so many Clouds have here so often overcast us, and so many hidden blasts have ruffled and discomposed us. There we shall not accuse one another of any injuries, because we shall not do the least; nor be troubled to pursue our right, because we shall not be wronged. There we shall live without jealousies, and converse without suspicion, and pass eternity without any difference of opinion, or debates and controversies in Religion; which now are no small disease, and bring no little burden upon our Hearts. And if there were nothing else there to entertain us, but the delights we shall enterchange by a
 c on-

constant amity and good will to one another, it were sufficient to recommend this life to any wise mans affections, and make him willing to forsake this World, to go to a place of such endless love and kindness. Our Love there shall never languish, our Charity shall not cool, our Joy shall not exhaust our Spirits; but we shall rather gather Strength: and grow more apt to receive an encrease of Joy, by the greatness and force of that which we have already received. Blessed be God, cryed out the *Pilgrim*, that he hath brought me to this place! This is none other than the Suburbs of *Jerusalem*: This is the Gate of Heaven. Happy was the day which let me see your face! Sure you are one of the Angels of God, sent from *Jerusalem* to fetch me thither. Methinks I see the Lord of Glory: I behold the Thrones that are erected for all the Noble Travellers to that Holy Land. I fancy my self in the dear Embraces of those glorious Lovers. If I am but in a dream of these things, yet it is so pleasant, that I could wish it might last for ever. Not so (said his *Guide*) I love you better, then to let you enjoy such a wish. You shall not make such a mean supposal, nor content your self with such Airy pleasures: For I will make you know

at once, both that there is such a blessed place as I have described, and discover to you more perfectly the way unto it. There is another dear Name inclosed in those words, which I told you must alwayes be Sealed upon your heart; and that is the Holy *Jesus*. Nothing so necessary in all that sentence, as this one Word *Jesus*, to have alwayes in your mind: Whom I shall now describe unto you as a far Copy, not only of that *Humility* and *Charity* which I named before, but of all other things that you must resolve to undertake if you mean to come at *Jerusalem*.

CHAP. IX.

A description of Jesus, the True way to be followed by the Pilgrim.

AND first I must set this *Jesus* before your eyes, as one that was *dead* to these outward things, while he lived among them; and that withdrew his heart from the World, while he conversed with it. He was not a Person cloyster'd and retir'd from the Society of men: Nor did he put on a fullen Gravity, that should affright men from his fellowship: But he

used

used the greatest Freedom, and treated men with such Familiarity, that he invited them into it. He did Eat and Drink, as other men do : He refused not their Invitation, when they were desirous to entertain him. He had opportunities of Enriching himself, as well as other men : Honours would have waited on him, if he had pleased ; and the Pleasures which other seek, would have pursued him. Herein he made himself Glorious, and hath left us a Noble Example, that he was *Mortified* to all Carnal delights, that he denied the desires of Wealth, and that he refused all the Kingdoms of the World. He was a Stranger to all the evil manners and customs of Men, while he was Familiar with themselves ; and he testified against their wicked deeds, while he kept them Company : Nay, he purified many by his Example, remaining uncorrupted by any of theirs : And truly such a life it is, that you are to lead. Your way to *Jerusalem* lies through the World. You must not think to step into none but Religious Houses, or to fall into no Company but that of the Pious : Much less must you expect to ly immur'd from the Spectacles of Vanity. Your Skill and your Courage therefore consists in this ; that in imitati-

on of your Master *Jesus*, you live and converse with all these things as a Man that is dead. Let men have your Company, but be not partaker with them in their Sins. Follow your affairs like other Folk, but take heed and beware of Covetousness, and watch that you be not overtaken with surfeiting, drunkenness, or the cares of this Life. Let the World understand, that you can see it every day, and not fall in love with it: That you can deal and traffique with it if need be, and yet not be unrighteous: That you can behold all its honours, and not be ambitious: That you need not hide your eyes from its beauties, and yet remain your own, and live in purity of heart. Beware of pleasing and humouring any of your Senses: Suffer them not to feed too greedily upon any Object, lest your Soul be enchanted and cast into a forgetfulness of *Jerusalem*. And remember alwayes, that you are to use all these earthly things, rather of necessity then of choice. You must look upon *Jesus* (proceeded he) in the next place, as a Person that was highly *contented*, and very *liberal* in the midst of the greatest Poverty. He hath left us a pattern, and taught us, even in our Poverty to be charitable to those who are reduced to greater necessities;

ties; and in the meanest condition to be better pleased, then Worldly men are in the greatest superfluities and abundances. His Disciples were men of a small Fortune, and yet he labours to infuse into them a most liberal disposition. He chose to lay out the whole provision of his numerous Family in one Feast, rather then suffer them to faint who were come to hear his word. Though he was supported by the Charity of others, yet he would be no more than their Steward, and receive their Alms to give it away. He thought the goodness of all these things consisted in their use; and he knew no better employment for them, than to send them to serve those who were pressed with want. You cannot therefore better please him, than by imitating this bounteous disposition: There will nothing more endear you to him, than such a generosity; which may shew it self in a mean, as well as in a plentiful Fortune. Read but his famous Sermon which he made to his Followers, and there you will find so many precepts of taking no care for Meat and Drink and Cloaths, and of giving away hoping for nothing again, that you will think he had a mind to recommend to them this contentedness and Charity above

all things else. You will not fail, I know, to scatter your *Charity*, as you go along to *Jerusalem*: If you meet with any distressed Person in your way, you will be sure to do like the good *Samaritan*, and provide for his health and deliverance. Nay, spare not to seek for opportunities to do good ; and since we live in an illnatur'd and hard-hearted Age, let your light so shine before men, that they may see *Jesus* still in the World. And when you have well affected your heart with this heavenly minded and *Compassionate Jesus*, then turn your eyes to another sight, and behold in him the deepest *Humility*, and the most profound loveliness of mind, joyned with the greatest perfections, and highest abilities, that ever any man had. Never had any one so large a knowledge, that boasted so little of it. His power was not to be equal'd on Earth , and yet it did not domineer over the meanest Creature. He was not only insensible of the blandishments of fleshly pleasures, but of the flatteries of spiritual Pride. When his ears were filled with *Hosannahs*, he was going to humble himself to the shameful death of the Cross. He was in truth no other than the King of *Courtesy* and *Humility* : A Prince that listned to the petitions of the

Poor-

poorest Supplicants, that stood still to hear the cries of blind Beggars; that would not refuse a work of charity because of its vileness: And in one word, that stooped so low as to wash his Disciples Feet, which was the meanest Office of a Servant. *I have given you (said he) an example, that you should do as I have done to you.* You must lay your self as the dust you tread on, in the way to Jerusalem: You must not study Fame so much as Virtue: You must acknowledge God in all, and magnify your self in nothing. Condescend to men of low estate: Let the poor never be the Object of your scorn: Stoop to the meanest offices of love. And truly, if our hearts were touched with such a Charity to others, as *Jesus* was indued withall, we should not stick to bow our selves, though we were never so high, to the vilest Services, for the succour and help of those whose miseries implored our assistance. Let me propose to you therefore, in the next place, the blessed *Jesus*, as a Person that was very full of *Love* and *Tenderness* towards those that deserved nothing, nay towards those that deserved ill at his hands. He did not only pity the weakness and infirmity of his Disciples, but had a feeling of the Sufferings of those who

were Strangers: Neither was he only kind & loving towards Supplicants; but his heart was tender to the perverse, untoward and ungratefull People. There was nothing of roughness, founess and incivility in his Manners; but they were smooth, sweet and full of courtesy. It was his work and imployment to do benefits to the World. He was the Son of Righteousness, that ran a long Race for no other prize, but only to have the honour of spending his beams. He Rejoyced to spread his healing Wings over every place, The opposition and contradiction of brutish men did not alter the sweetness of his disposition toward them: But he continued to do them good, to beseech and intreat them, to weep over them, and sigh for their infidelity. And when it grew to such a hight, that they sought to kill him, who had saved the Lives of so many; yet so great was his Charity, that he passed by their offences, sought not Revenge, which was easie for him to find; and to speak all in a word, forgave the most ungratefull Enemies that ever were. You see then how your way lies, if you will Travel to *Jerusalem*, and desire to be with *Jesus*. The roughness of your way, and the asperity of mens manners must not spoil the smooth-

smoothness of your Soul, nor exasperate your spirit: But you must be loving and kind to all, even to the greatest offenders. Nay, if your Nature be crabbed & austere, you must look so stedfastly upon *Jesus*, and steep your thoughts so long there, till he infuse himself into you, and change the harshness of your disposition. The way to *Jerusalem*, I assure you, is full of sad spectacles, which will afford you no other pleasure but that of having a tender sense of their miseries, and doing of them good. You must be civil and affable to every one you meet upon the Road: You must pity and succour those who are ready to perish: You must counsel and advise the Ignorant, and those who are out of the way. But poor *Pilgrims* will find themselves in such need of the charitable help and comfort of others, that I think it not necessary to Press you any further to this thing which will be nothing more, than to do to all as you would that all should do to you. Let me therefore proceed to tell you how *Jesus* bore the contumelies, reproaches, and slanders of others with the greatest meekness, though he was a Person of the greatest quality, and of the highest dignity and worth. I will not recite all the vilifying language, nor give you a catalogue of the

con-

contemptuous actions, which he was affronted with ; but leave it to your own diligence to observe them, and together therewith the mildness of his Spirit, and the admirable temper and moderation of his mind, in the sharpest provocations to Anger and displeasure. The Noblest men in the World, by such a glorious example, ought to put up offences and scorns quietly without Answering, and returning the like again. And I beseech you to learn this Lesson well, if ever you mean to arrive at *Jerusalem*. You will have very great use of it, and will find it impossible to hold on in your Journey, unless you be fortified with this *meekness* of Spirit, and can be contented to be despised and set at nought, while you are about Gods business. A mortified life is a reproach to those that are dissolute: They are exasperated truly to slander you, that they may justify themselves ; and to follow you with backbiting Language, to excuse the not following of your pious Life. It is the part of a gallant Spirit, to despise their revilings as much as they despise you. Let me now lead you to take a short glance of the admirable *patience* of our *Jesus* under unheard of sufferings, though he was a Person no less sensible of pain then he was innocent,

nocent, and deserved to be freed from it. You must learn thereby to endure all things, with a constant submission to the divine pleasure and appointment, without those murmurings and complaints which are apt to accompany the crossing of our desire. Fortify your self with a great stock of this virtue of *Patience*, for a number of things will try its mettle, and shew you in what great need you will stand of it in your way to *Jerusalem*. I will now divert your thoughts to more pleasant contemplations. Behold then, how *Jesus* was much with God by *Meditation*, *Prayer* and devout affection, in the midst of all his business and in a great crowd of followers and attendants. He lived (as I said) in the World, but in that he sought for solitary places and abstracted thoughts. When he was with the People, he never forgot God: Upon all occasions he took notice of him, and whatsoever he did acknowledged him: But besides, he devised many times of retirement, and was wont upon a remove to send his Disciples a way before, that he might stay long with God. Nay, so desirous he was of this heavenly *Solitude*, that sometimes he continued a whole night together in Prayer and holy Thoughts. And so truly would I have you

you do in your Travels : Take the advantage of any shades or groves that you shall meet withall, for secret conference and discourse between God and your Soul. Repose your self as long as you can in those cool and still places, and there invite Heaven into your Society, and prepare yourself for the present it will make you of the best of its blessings. Nay, I would have you form your self such occasions as oft as you are able, and contrive opportunities for privacy and inclosed thoughts: Get out of the throng, and make all affairs give way to the entertainment that God will give your Soul in his blessed Company. Bid them stand aside a while, and not presume to disturb the business which you have above. Let every thing understand, that you are entred into a Holy place, whither they must not dare to approach. And when you are thus sequesterd, let me tell you this for your comfort, that you will have the fairest prospect before your Eyes that is to be found on this side *Ierusalem*. You will see the Glory of God that shines in all the World; you will hear the Musick, that all his Creatures make in his praise; you will be raviſhed with the tast of his Goodness; in a word, you will behold so much of the beauty

beauty of *Ierusalem* it self, that you will travel with the better courage thither. But, spend the greatest part of those private seasons in thinking of your own Estate, and comparing your life with the life of Jesus. Let him be your Companion, when you are alone : look steadfastly on his face, and observe what resemblance you bear to him. Pray him to draw and describe himself more exactly upon your Soul, and to supply all the lines that are still wanting to render you an accomplished image of him. Shew him how desirous you are to be conformed in all your thoughts, words and actions, to that excellent model of perfection which he hath given you in his own *Example*. Let him know how much you are in love with him, and that you wish for this above all the World, to be like him. It cannot be thought that he will deny your desires, or let your endeavours want his help for the making you more compleat in him. You will come out of these secret places with a great lustre, and issue forth with a greater force and power to follow the steps of your Saviour. Your face will be endued with such a brightness, and cast such a splendor round about, that it will be seen by all, that you have been with Jesus.

Jesus. Who can express the pleasures that hidethemselves in these retreats; or tell the contentments that are lockt up in these unfrequented Closets! And therefore do not fail, as oft as you can, get out of the dust and heat of this World, into these close and cool walks were Jesus frequents. For though the Dews of the divine Grace fall every where, yet they lye longest in the shade; these Sugar'd drops do love most to stay in the solitary places. But then I must remember you, that in the greatest, most open and full manifestati-
 ons of the Glory of God upon Jesus, he was very private too, and cared not for having it published and talkt of abroad in the World: Which may well teach us to keep to *our selves* what passes between God and our Souls, till others may be concern-
 ed in it as much as our selves. If your Spirit therefore be at any time transported; if God shine in your Heart very brightly, I beseech you cast a cloud about it, that no body else may see it, unless the good of others make it necessary that it should be revealed. Draw a vail over your face when it is so radiant, lest by shining too brightly upon others it hurt their Eyes, and the reflexion of it prove dangerous to yourself. As when you are in the
 world,

World, you must not forget to be private with God ; so when you have been the most with God, it is safest to keep it private from the World. It may be seasonable here to add, that while Jesus maintained this delightfull converse with God for his own benefit, his life was most profitable to others. Prayer and Meditation did not hinder his labours ; but they were spurs to industry, and made him more carefull to do his work, for which he was sent into the World. In which diligence it concerns you very highly to imitate him, if you mean to assure your arrival at *Jerusalem*. The World is then to be feared, when it finds us empty and void of employment : We are safe enough while we live in it, if we do not live in idleness. When any temptation desires to speak with you, let the answer be ready, that there is other Company within, and that you cannot attend it truly, if this were the constant end of our living, to do good, or to receive it, it would prove the bane of so many unprofitable thoughts when we are alone, and so many unprofitable words when we are with others, that we and the World would be very much amended by it. It is time to draw to an end of this discourse, and therefore I will only give a short

short remembrance of this one thing more; that Jesus was very strong to resist the Temptations of the Devil, in the midst of his greatest weakness; and had a great Faith and confidence in God, in the midst of the greatest dangers and most sudden surprizes. Be you sure to have this Faith and powerfull confidence of his alwayes before your Eyes. For you must not expect to pass to *Ierusalem* without many conflicts. Whatsoever other weakness you labour under, be sure you be not weak in Faith; and when all other supports in the World fail you, remember to cleave and adhere closely unto God. Keep awake a sense of his presence with you by often thoughts of him: Thrust yourself into his Arms continually by a firm trust in him: Be strong in the Lord, and in the power of his might, by taking hold of his Almighty goodness. Here I seal up the Secrets of that Sentence, which I have been so long disclosing to you. For though there be many other things remarkable in Jesus, the particulars I have mentioned are sufficient to give you such a tast of him that if you like them, you cannot but delight to seek out all the rest yourself. For there is no greater pleasure than to know and to follow Jesus.

C H A P X.

Of faith in Jesus: Of prayer, hearing, reading, and receiving the Sacrament.

O Sir, said the *Pilgrim* how happily have you undeceived me. I have thought some times, that the way to *Jerusalem* lay most of all through Churches; and that a pilgrim had little else to do but only to hear Sermons very oft, and read good Book, and make many prayers; and that in these the very life of Religion did consist. Nay, I have been perswaded to think, that he had no other task, but only to belive in *Jesus*, and that he would take care to carry him to *Jerusalem*. But thanks be to God and you, I have now heard another lesson. which I will study to learn, my whole life. I find my self already so much in love with *Jesus*, that I belive I shall carefully mark every step of his holy feet, of which he hath left us any print; And endeavour to tread in them, following of them with as much exactness, as I am able. The giude proceeded to tell him, that he had taught him nothing new in all his discourse, nor spake one syllable but what was comprehended in these few words.

words, if rightly understood ; *Believe in the Lord Jesus.* I speak now of the *pilgrims faith*, which you must carry along with you : Of which whosoever gives you any other description than such as this, doth but deceive you : *viz.* That it is such an hearty perswasion of the truth and goodness of God's promises, and of every thing else that he hath spoken, as makes us obedient in all things to his commands. There is nothing more visible than this in the first man of the *order* into which you are entering *Abraham* I mean, the most antient pilgrim that I read of, and the father of faithfull Travellers. Who being commanded by God to leave his own country, his kindred and his fathers house, most readily obeyed; in a perswasion that God would be as good as his word, and bless him with possessions some where else. He was a man whom God called to his Foot, who marched whether soever he would lead him : In resemblance to whom, all his Children are described in the Christian Church, as those who follow the Lamb whethersoever he goeth. Conformity to Jesus is absolutely necessary, to make us such believers as shall inherit the promises. That Faith which will bring us safe to Heaven, does include obedience. This is the very thing, that distinguisheth
Saving

ſaving faith from that which is not ſaving ;
 and therefore if this be left out when we
 ſpeak of it, we may make men hypocrits
 ſooner than ſincere Chriſtians. I pray
 (ſaid the learner) why do you call this
 the *Pilgrims Faith* ? is there any elſe be-
 ſides ? There is (replied his Teacher) a
modiſh and courtly faith, which ſits ſtill,
 and yet ſets you in the lap of Chriſt. It
 paſſes under many names : It is called a
 caſting of our ſelves upon Chriſt, a relying
 on his merits, aſhrouding our ſelves under
 the robes of his righteouſneſs : And though
 ſome times it is called a going to him for
 Salvation ; yet there is this myſtrey in
 the buſineſs, that you may go, and yet not
 go ; you may go, and yet ſtand ſtill ; you
 may caſt your ſelfe upon him, and not
 come to him ; or if you take one little ſtep,
 and be at the pains to come to him, the
 work is done and you need not follow him :
 It is indeed a reſting, not a travelling
 grace. The multitude goes in crouds in
 this wide roade : The voice of the people
 cryes up this is the only way to heaven :
 All the leud men in the world are well
 contented to take this journey, which may
 be finiſhed at one ſtep ; and to run this
 race, which may be accompliſhed in a
 breath, and for which the laſt breath in
 their

their body may as well serve as any else. There is no man but he desires hold of Christ, and having heard that this is faith do what you can it is not possible to beat off his hands. I hope your Soul will never enter into this secret, nor fallow the rabble in these groundless fancies: But you will rather put to your hands, to pull down that Idol of faith, which hath been set up with so much devotion; that dead Image of faith which, so many have adored, trusted in, and perished. Let me beseech you, as you love your soul, to be a fallower of faithfull *Abraham* who (as I told you) was the founder of your order. Remember that such as he was, you must you be, if you hope to come to *Jerusalem*, and inherit the Land of promise: And that in his example you meet with nothing earlier then this; that by *Faith*, when he was called to go out into a place, which he should after receive for an inheritance, he Obedied, and went out, not knowing whither he went. This was the first thing, wherein his Faith employed it self; and the last was like unto it; for when he was tryed by God, he offered up his only begotten Son. From this active faith it is, that he and all good Christians are called *Faithful*, and not from a lazy recumbency on

on Christ for Salvation. Let it be your care to follow your work, and then rely only on the goodness of our Lord, to give you a reward: Be sure that you be inwardly Righteous, and then no doubt the Righteousness of Christ will procure you acceptance, and bring you that happiness which you can no way deserve. And here let me intreat you to consider well the nature and end of prayer to God. It is manifest from the life of Jesus, that it is but a part of that duty and obedience that we owe to God, and yet it is a powerfull means to bring us to all the rest. It is the converting and turning about of our minds and hearts to the Original of our being; it is an acknowledgment of God in all his perfections: An expression of our dependance and subjection: An oblation of our selves, both Soul and Body to him. Think therefore to what purpose it most naturally serves. It is not intended to inspire us with conceits, that we are the children of God; but to breath into us the Spirit of Sons, and to impress upon us the Image of him upon whom we fix our eyes: It is the elevation of our minds to him; the oblation of our selves to his use and Service. Here we place our minds in the brightness of his heavenly light: Here we expose
our

our cold affections to the warmth and heat of the Sun of Righteousness : We behold our Lord most clearly in these devout meditations, and by the frequency of them we shall learn his carriage and gestures, and conform all our actions to the excellent model of his. *Meditation* furnishes our understanding with right opinions and noble Thoughts, and *Prayer* carries our will to the love of them, and joins our affections fast unto them. By the one we are tyed in our mind, and by the other in our choice, to the better World. This, it is manifest, is the natural and true use of these devout Exercises ; to dispose our Souls, by drawing them away from these inferior enjoyments, to receive communication from above, and to be made partakers of a Divine Nature. In these you must employ your self, and they are to be thought more necessary than any other business ; but yet you see they are but the means and way to a Divine State, and have something beyond themselves which they are to effect ; and that is, the bringing of us to the life of the blessed Jesus. And now, I have little to say concerning the hearing of Sermons, Reading of the Bible and other good Books : For it is plain enough, they can have no other end, than
to

to furnish your mind with pious meditations, and dispose your will to prayer, and all other holy duties. You cannot well think, that these have any other place in the godly life, then that of instruments and helps whereby to arrive at it. And it is very easy, to know, what Sermons are most to be regarded: Not those, which give your fancy a pleasure, and take your imagination; but those which powerfully enlighten your understanding, and move your will to the choice of that which is right and good. If you would be wise and good, you must open your ears to plain words and strong sense, to proper and significant language, which brings along with it convincing arguments; to that which strikes and penetrates into the Soul, and doth not merely glide smoothly over the surface of it. Next to the love of glibberish and canting phrases, there is no greater dotage than this, of courting the diseases, corruptions, and the rotten carcase of eloquence, and slighting the life and Spirit of it. And for this purpose you must read the *Holy Scriptures* themselves; not to store your mind with high notions, or to replenish it with a large furniture and matter of discourse, or to find support for some of your opinions; but to get

get a stock of effications reasons for well doing, and to overpower your heart by the force of them to consent unto it. Let this be your rule also in reading other pious books. For there are too many, who regard only the lightest things in any discourse; the Fringes, the Lace and other Ornaments, more than they do the body it self: They note the pretty Stories, the apt similitudes, and here and there a small sentence which smites the fancy; but mind not the clear reasons, the nervous arguments, and much less the whole scope and design of the Treatise which they read. This likewise is the end, you ought to propound to your self, in all your conferences with wise and pious Souls, who may give you great assistance in your Journey to *Jerusalem*: Not to breed in your self an opinion that you are Religious, because you frequent their company; but to receive greater illumination of mind from their Torches, and to have your Heart warmed with a greater love to God at their Holy Fires. Lastly, turn your Eye to the Holy *Sacrament* of Christs Body and Blood: The very business and employment of a Christian Soul at that feast, is to celebrate the divine goodness with our highest praises; to profess ourselves the

Disciples and followers of the crucified Jesus ; to express the greatest passion of love to him ; to offer our Souls and Bodies to his Service ; to accept of his Yoke, and take his Cross upon our shoulders ; to embrace each other with a fervent Charity ; to open our Hearts to all the World, to excite our selves to the doing of good ; and to proclaim forgiveness to all that have done us evil. Here all our troublesome Passions are laid asleep, and dare not so much as stir in the presence of our Lord. Here we can neither be carefull, nor angry, nor fearfull, nor desirous of any other thing, but only him and his Love : All pride and vainglory dies at the feet of this humble Majesty : Nothing left, but an indignation at our sinfull selves, a care to please him, an Holy fear to offend him, a love of piety, and an ambition to be like to this Holy Saviour. Who never gave greater instances of his Humility, Charity, Meekness, Patience, Confidence in God, and contempt of the World, than when he left it, in those shameful and ignominious torments. And therefore since this Crucified Jesus is so lively set before our Eyes in this Holy Sacrament, we must either shut our Eyes, or else he will imprint such an image, and draw such a Pi-

store of himself upon our Hearts, that all those Graces will shine together there.

CHAP. XI.

The Guide sums up his directions, commends to him the way, and dismisses the Pilgrim.

Here the *Good Man* made a pause : But the other modestly praying him to proceed, he continued thus. Having put yourself in such good order, it will be time to begin your Journey in Gods Name to *Jerusalem*. Only be sure at your setting out, that you confirm the vow you have made, by setting to it the seal of the Holy Sacrament, now mention'd. It will be a very good *Viaticum* for you, and in the strength of this food you may travel many days, still looking at Jesus whom you beheld there so feelingly represented. And truly you will find there is great need of fortifying yourself very well. For I must let you know, that at your first stepping out of doors, before you have gone many paces, you will be encountred with *Enemies* of several sorts, that will beset you

round

round about, and boldly assault your resolution of going to *Jerusalem*. But take along with you the sum of my directions. Let your principal design ever be to lemit your heart to the love of Jesus, and the ardent desire of being with him at *Jerusalem*. Let this be your great business to set your Soul directly towards the place where he is, and to stir up in it such longings as these: *O that I were with Jesus! When shall I come to Jesus!* And since he is the way to himself, there is nothing more needfull for the accomplishing your desire than to propose him before you eyes for your imitation. As for *Prayer, Meditation* and such like things, they are to be designed to this end, that your love to him may be enflam'd, your desire after him increas'd, and your resolution of doing his will and treading in his Steps be made immoveable. And when any *Enemies* shall disturb your peace, beat them off as soon as you can, but be not troubled because they do not presently yield, provided you do not yield to them neither. And if after a Victory, they rally in the same manner again, be not affrighted at that neither, as if now they had greater Courage; but endeavour only to beat them off as before, and by a new Victory to shew, that it is

your Courage that is encreased. And do not think you shall be in danger to lose the Victory over them, if you suffer your Bow sometimes to be unbent. Do not think a *Pilgrim* must be so severe, as never to Re-create himself in the way he goes. By perpetual watchings and labours your Enemies may undo you, as well as by other means. Take but heed that you fall not into their quarters, when you divert your self; and let but your pleasures ly still in your way, and you need not fear to make use of them. Remember the example of the *Saints* of God, and stir up your self to imitate their zeal and discretion both together. And rest assured, my Friend, that this good desire thus cherished, will bring you safe to the end of your *Pilgrimage*, and set your feet in the midst of *Jerusalem*, where I shall be right glad to meet you. You have Obliged me Sr. (said the *Pilgrim*) beyond all expression by the Instructions you have bestowed upon me, and I am overjoyed to hear the journey will be no worse: It is a beginning of the pleasures I expect there, to know that the way is so good; for I was willing to have undertaken far greater things, rather than forsaken my resolution of going thither. I am confident (said the *Guide*) you shall ne-

never meet with worse entertainments than I have mention'd, in your way to *Jerusalem*; but far better than have been spoken of, I do fear to promise, if the directions be followed which have been deliver'd to you. For besides the pleasures that will attend all your victories, I must tell you there is much contentment to be fetcht from the consideration of the way you go. Though in many places it may be rugged and hard, yet it is alwayes very strait and easy to hit, having none of those windings and turnings in it, that perplex and intricate men in the contrary paths: Which, methinks, is no small comfort to a Traveller. Do you not see how many thousand Arts, men are at the labour to devise, that they may cheat and circumvent their Neighbours? To live purely, to forgive Enemies, to trust in God, to speak the Truth, are things of no intricacy, and will not torture your mind for one moment, to know what belongs to them. Bring but Honesty enough, and there needs not much wit, and no cunning at all to follow these courses. Do but consider this well, and you will think it a great happiness to follow Jesus. For the obtaining of whose Love and Favour, of his Rest and Peace, you need not take the pains to ly

and cozen, to cog and flatter, to humour the Lusts of men, to contradict your Reason and wound your Conscience. It will cost you neither unquiet sleep, nor vexatious thoughts; it will stand you neither in the loss of honour, nor the loss of life; but in natural and easie wayes, in pleasant and safe courses, you may provide for the immortality of them both. I cannot but call them Pleasant, because I am assur'd, that when you are once used to the Rode, you will find the most ragged wayes to be more delightfull, and in all regards more easie to the *Pilgrims* feet, then any of those are which lead unto the opposite Countries. The greatest difficulty will be at the first entrance, as indeed it useth to be in the beginning of all other Labours: But when you and the wayes are once acquainted, I am confident you will not be perswaded to turn into any other paths. There is no step of your journey, but it will have something of sweetness in it: Your Soul will close with every thing that you have to do, no otherwise than your Stomach embraces the meat it loves: You shall not stay for all your peace till you come to Jesus at Jerusalem, but he will make you know, that all his wayes are pleasantness, and all his paths are Peace. Will you

you but (for the proof of this) ask your
 Soul a few questions ? I appeal to you and
 all the World, whether it be not a business
 of quicker dispatch, to forgive an injury,
 then to take revenge for it? Is it not a busi-
 ness of less difficulty to be peaceable and
 quiet, than to be ever contending and fal-
 ling out with our Neighbours ? Is it not
 far more easie to hold ones peace, than to
 rail and revile as much as we please ?
 Which puts us to more pains, to say no-
 thing but well of others, or to be always
 finding fault and still speaking evil of
 them ? Meekness seems to me to be far
 less troublesome, than Anger and Rage:
 Charity is more easie and delightful,
 than Covetousness and scraping up of
 wealth: To drink little, is sooner and
 easier done, then to drink and swill as if
 we were in a perpetual Feaver: And I
 cannot see what should hinder you from
 confessing instantly, that it is a thing of far
 more ease and facility, to live by faith in
 God, to depend on his providence in hon-
 est wayes, & to cast our burthen upon him,
 then to be allways carefull and sollicitous,
 ever vexing our selves with worldly
 thoughts and devising shifts and naughty
 arts how to get more than we need. Is it
 any burden, to praise God for the blessings

He sends us? Or, is it not more natural, then to praise and commend our selves? And how can it be so toil some to pray to him for what we want, as it is to spend our time in a laborious diligence, without a serious and hearty acknowledgment of him? To be humble and modest is far more agreable, then to bear it high, and lift up our selves above others. It is nothing so hard to obey Governors, as to be Turbulent, and fall into Rebellion against them. Yea, to suffer wrongs breeds us less molestation, then to do them: To be patient creates us not half so much trouble, as it doth to vex and fret and fume within our selves. To rejoyce in God is a thing that more gratifies, then all the pleasures of sense: And even to mourn for our sins doth give us more satisfaction, then to mourn and grieve for worldly losses. It would be a very easie matter, to make a long discourse upon this Argument: As also to shew, that besides the ease and the pleasure which is in doing these things, they have also a certain joy and contentment when they are done. They that hold the Course into which you are entring, do feel that every step they take leaves a certain print behind it, with it is an infinite delight to reflect upon ;
They

They enjoy a repose and security in their Consciences, which is not to be uttered, and remain in great tranquillity all their lives. They live without fear in their possessions: and without distrust in their wants: They do not blush in the Company of others, nor do they tremble when they are alone: They are not bitten with remorse, nor covered with shame for what is past; their present condition is not troubled with any disquiet, and they have nothing but fair and goodly hopes for the time to come. In fine, they are the portion of God in the World, they are his treasure, they are his delight and his joy; and whensoever he makes them know so much, there is not an higher pleasure that the heart of man is capable to possess. When the good *Father* (for so we will hereafter call him) had said these and some other words, he told him, that he thought it would be an injurious act, to hinder him any longer by his discourses, from going to prove the truth of what had been said. Whereupon, after he had exhorted him briefly, to be strong in the Grace of *Jesus Christ*, and to endure hardship as a good Souldier of his, he bade him heartily farewell, and put himself into a posture of departing. But the *Pilgrim* being sorely

afflicted within himself at this news, suddenly caught hold of his Garment, and said : Let me intreat you, dear Sir, before you go away, to receive my thanks for the good directions you have furnished me withall, and to give your blessing likewise upon a poor heart, that is resolved by the help of Heaven instantly to set forth in this way you have described. If I had been born your Son, I could not have thought my obligations greater to you, than now I feel them. Your discourse I have heard with great attention : I have markt every particular passage of it with diligence and care : It is not to be expressed, how your Golden Sentence pleased me : I cannot forbear, but I must here before you protest, that I desire nothing but to be what Jesus would have me, and to be where Jesus you say will bring me. Truly (replied the *Father*) I think myself rather obliged to thank you most heartily, that you would come to me, and being come, that you would hear me, not only with patience but acceptance. For there is nothing I am so greedy of, as to meet with a Soul that is sincerely desirous to know the way to *Jerusalem* ; neither do I know any pleasure equal to that of pouring out my heart into such thirsty minds,

unless

unless it be this of seeing them relish those waters of life which flow from Wisdoms lips. And that same Jesus, who hath touched your heart with his love, and excited you to take this journey, give you his blessing, and send his *Spirit* the comfortor to accompany you in your Travels, and assign you to some good *Angel* of his, that may conduct you to that happy place, the Heavenly *Jerusalem*, where he lives. Thus, after the *Father* had also assured him by a solemn promise, that he would never fail to commend him to the love and care of Jesus, they took their leave one of the other, not without a great many embraces, and hearty wishes to see each other again in peace at *Jerusalem*. The *Pilgrim*, loosened now from all the world (as he thought) blessed himself, and without any discomposure took his Staff in his hand, and said: From this moment, farewell all my former Enjoyments; do not trouble me, for I now begin my designed *Pilgrimage*: *I am Nought, I have Nought, I desire Nought but to be with Jesus at Jerusalem.*

C H A P. XII.

Of sundry troubles which happened to the Pilgrim. How he is comforted, and meets again with his Guide.

Sect. 1. **A** Fine Sunshine-morning it was, when he first went out of his Doors: The Air was perfumed with the sweet odours which the Sun exhaled from the Flowers: The Birds Whistled and Sung their Hymns to him that made that glorious light; and there was no hedge that he passed by, but it welcom'd him with some new Songs and Pleasures; nor any Traveller he met, but wished him *good speed*. He was so much pleased in every thing that he saw and heard, in all the works of God, in his word which he bare in his mind, in the smoothness of the way, in the remembrance of the *Father* he left, in the assurance he had of his prayers, and such like things, that he never thought himself at home, till now that he had no home at all but was seeking one. He could do nothing but compose praises to God, nothing but laud the name of Jesus, that had brought him into so happy a condition; and by his good Will he would have

made

made this the business of all the day, to sing a certain ditty, the beginning and the end of which (I remember) was nothing but this, *Bless the Lord, O my Soul!* But he had not passed many weeks in these joyes, before he found them much abated. The wayes were grown more ragged, the Heaven began to be overcast, and the Country through which he went was more barren, and yielded not those Fruits which he had formerly tasted : Which together with other things cast him into a dump, and procured to his Soul more sadness than he used to be acquainted withall. Yet he soon recollected himself; and calling to mind what he had been taught, and repeating that charm (as I may call it) which he always had about him, *I am nought, I have nought, &c.* He found himself as firm in his resolution, as if he had not been at all assaulted.

Sett. 2. But so mutable is our condition here, that he had not travelled many days after this, before he was arrested with a new trouble to exercise his wisdom and patience. His Soul he felt to sink so low, that it was as if he had no Soul at all : His Spirits were grown faint and weary, as if they meant to swoon away. Which was occasioned partly by his going too fast,

fast, and taking over long Journeys, partly by letting slip two or three of his Instructions. Very melancholy and sad he now began to be, and the more because he had been so joyfull. Thus he lay many dayes, sometimes reflecting on the times of joy which were gone, and sometimes taking a view of his misery, which made him but the more deeply miserable. And, which was worst of all, he kept his bed all this time, and stirred not a foot in his Journey. But see how the Providence of God watches for an opportune season to do us a kindness. When he was in the greatest torture, there came an unexpected Letter to his hands from his beloved Father, which was to this effect: *You desired me to pray for you, and so I do. But I consent not my self with that, unless you as well as God know that I have a remembrance of you. That is the very reason of my sending this Paper after you; that it may be a token how regardfull I am of your concerns, and sollicitous about your wellfare: So sollicitous, that having enjoyed some good thoughts this Morning, I could not but impart them unto you, because I fancied they would prove upon some occasion or other very usefull to you. They are a Meditation upon one of the Psalms of David, where he bids his Soul not to be disquieted,*

quieted, &c. They are infolded within the bo-
 som of this Letter. When he opened it, and
 read the love of his Friend, one might see
 how the Spirits crept up as he went along,
 out of the center whither they were re-
 tired ; infomuch that light danced in his
 Eyes : But then as soon as he arrived at
 the Meditation it self, and had carefully
 perused all the parts of it, his face shined
 as an Angel, and one would have thought
 he had not been the Man that was so lately
 dejected. There he found a Discourse of
 the Nature of joy, of the causes of its de-
 cay, of the interest that our animal Spi-
 rits have in it, of the way to recover it,
 and the means to be content without it ;
 and above all, of the resignation of our-
 selves to the will of God, to serve him
 cheerfully without those sensible pleasures
 as well as in their Company. I see, said
 the *Pilgrim*, that not my Friend only, but
 Jesus also is mindfull of me : I see both
 that he prays for me, and that Heaven
 likewise hears those prayers. It would be
 an unfufferable wrong to my Blessed Sa-
 viour, should I hereafter think my Soul
 forsaken of him. Nay, it will be an ill re-
 quital of the favour he hath now done me,
 should I not resume my antient joyfulness
 again. And therefore be no longer dis-
 quieted,

quieted, O my Soul : Be not cast down within me. It is not in vain to hope in God, but in that very hope thou maist be joyfull.

Seet. 3. But though in this condition he made a great Progress in his way toward the Holy City of God, yet the light which was in his mind did not cast such a splendor about his Soul, but that one day he suffered some obscurity. The occasion of it was a Cloudy thought, which came over his understanding, suggesting to him; *That he did not serve God purely enough, because his Eye was too much upon Jerusalem.* For it had been commonly received for a Truth among some Persons, whom he had formerly conversed withall; that we must obey God out of meer love to him, without any hope of rewards at all. This you will say was a strange conceit, and it had as strange a cure. For it pleased God, that as he opened a Book which he carried along with him, the first thing that he cast his Eye upon was this passage, *That Moses had respect to the recompence of reward.* And looking down upon the same Page of his Book, his Eye fell directly upon the second verse of the next Chapter, *That Jesus endured the Cross for the joy that was set before him.* Who are these men

men, that are wiser then Jesus? Or how came they to be so proud as to despise the promises of God, and think they stand in no need at all of them? On, my Soul, go on, and be not stopt a minute longer by this scruple. Fix thine Eyes upon *Jerusalem*, and let thine Heart be ravished with it; for the Mediator of the second Covenant, as well as of the first, had a respect unto it. This raised his Spirits unto some further degree of cheerfulness, when he thought how our Lord still provided for his relief. And yet this could not hinder but they were too much dejected a little after by a Company of other petty thoughts, which were always buzzing this new fancy in his Ears; *That he did not directly intend the glory and honour of Jesus in all his actions.* He had not long pondered upon it, before those words of the Psalmist came into his mind: *He that offereth praise, glorifyeth me; and to him that ordereth his conversation aright, will I shew the Salvation of God.* Which made him fall into the praises of God, and to resolve that he would do so every day, and only design all the employments of it to his service; concluding, that whilst he held this course and ordered his wayes aright, he exalted God in the World, by
 lift-

lifting up his will into a preheminance and command over his own, and subjecting himself unto it both as most supreme and also wise and good.

Sect. 4. And now he was willing to believe, that he should be molested no more, but pass in perfect peace to the Vision of Peace. A great many days he remained in these pleasant expectations, and went a good way onwards to his resting place, without the least weariness of any part about him. The joyes which he felt made him despise all baits of pleasure which lay in his way: The conquests which he had got, made him think himself above the scorn and laughter of the World: And though he was sometimes bitterly reproached, yet he comforted himself with this, that they did but prepare him matter for new Triumphs. But yet for all this it chanced, that some exercises of devotion to which he had bound himself being one day omitted, either through indisposition, or by reason of some Lawful, if not necessary occasions which diverted him; he was cast into such a pensiveness of mind, as proved at last a great affliction to him. The pleasure and relish that he was wont to feel in holy duties was quite gone: instead of clearness there succeeded darkness.

ness; and in the room of joy and gladness, he was loaded with nothing but groans and heaviness. He often professed, that he could feel nothing at all, but remained as a man that had lost the use of his Soul: And therefore though he continued for a while to pray and perform his duty in other things as well as he could, yet finding that he was but like a man that drinks very much, when the Liquor hath no tast, he was tempted to throw it all away; and thought he had as good not do those things at all, as do them with no delight. And accordingly he gave up himself wholly to be tortured by his own thoughts; which employed themselves in nothing else but making sad representations of the misery of this state. Which you must needs think was so grievous, that it was not possible to draw a picture of it.

Sect. 5. At length it was discovered to him, that one of the greatest causes, why he continued so long ill of these distempers, was, *That while he afflicted and tormented himself with the remembrance of what was passed, he neglected to implore the help of God with such constant prayers as was meet, for the redress of his present evils, and prevention of the like in time to come; this began to make a vehement commotion in his mind:*

mind : For he saw there was nothing truer than that *we are apt to pray least, when we have greatest need of it ; and are wont to spend that time in looking upon our sores, which should be imploid in looking up to Heaven, for its balm to drop into them.* And remembring an Oratory or Chappel which had been built in the rode by some charitable Person, for the use of devout Passengers to *Jerusalem*, he arose without any further delay, and (though he knew that our Lord hears the suits of his humble Clients every where) made hast to go and see what good might wait for him in that Holy place. And no sooner had he entred within the Doors, but he fell upon his Knees, and there sent out his Soul in strong and passionate desires. A Flood of tears stoppt the passage of his words, and sighs and groans supplied their place. In which having vented himself a while, and his sighs growing something Silent, he heard the voice of another Person, which invited him first to listen and then to cast his Eyes that way. And who should he espy in this Oratory, but the *Good Man* from whom he had taken his first directions. Who being himself also a Traveller to *Jerusalem* called in at this place to refresh himself, and to take such a repast as the bounty of Hea-

Heaven was wont here to provide. He scarce knew at the first whether he might believe his Eyes or no, and when he had satisfied himself, hoping that God had sent this Director in a happy moment, he went without any further deliberation, and threw himself into the Arms of the *Father*, as soon as he saw he was at leisure to receive him.

Scet. 6. The joyes and pleasing raptures into which he was cast at this interview were not so bright, but that there remained some Clouds upon his face, which could not be dispelled by them. There was no need to ask what he ailed : For he had no sooner told the *Father*, what joy he conceived at his presence, but he was ready to unbosome the grief of his Heart to him, thinking to find some ease. Many things he related to him, but above all he insisted upon his present dulness, and the loss of those joyes that were wont to attend him : Which he had no means left to recover, unless he was now sent by God to restore them. The *Father* thus addressed his speech to him : And is this all you have to say against yourself ? Then you may wipe your Eyes, and look more cheerfully, for you are not so ill, as I see you imagine. Did not my Instructions be-
fore

fore your setting out, bid you expect some Cloudy whether in your Travels? Did I not bid you also say perpetually, *I am nought, I have nought, &c.* Why did you not abase your self at the feet of your Saviour, and confess to him that these are too great favours to be indulged constantly to us, on this side of our resting place? Might it not have satisfied your mind to find your self in the direct way to abiding and never-fading joyes? Understand this, that it is no sign God doth not love you, when you are not transported with sensible joyes. It will not be demanded at the last day, what Comforts you have enjoyed, but rather what discomforts you have suffered, without failing in your Duty or Lacking your obedience. Tis more acceptable to God, if against the desires of sensuality, and without these joyes, we do what he commands; then if we did the same without any opposition, and when we have the Wind and Tide of these pleasures to help us forward. Tell me therefore, why we our selves should not be, at least, as well pleased with what we do in a state of sadness and dullness of Soul, since we are sure, such words are not infected with any self interest, but performed out of pure and clear obe-

obedience to God. It is pittie that pious and sincere-hearted men should be tormented in this sort that you now are. I intreat you for the love of your self, that at the least you would rest contented with any state whereinto you shall fall, as long as therein you may do well, and cannot be hinder'd from obeying God, as far as he requires. And besides this, ought it not to please us, that God will take any course to Cure us of our Diseases? That which you think is a sickness, may be but a means to prevent some worse distemper, which he discerns, though you cannot, to be a growing. But if you think this deprivation of Joy is a punishment for some fault you have committed, and that it is a token he hath sent you a Bill of divorce and separated you from him; You are much to blame, in suffering your Soul to make such a rash conclusion. Perhaps you have deserved to be Chid for some fault; but will you presently fancy that your Father intends to disinherit you? Methinks it ill comports with the notion of *Father*, to render him so severe. it is very necessary indeed, that you should weight you faults, and confess them sorrowfully, and mend them speedily; but I can never think it is pleasing to him, that you should be so dismayed

mayed at them and afflicted for them, as to imagine he will cast you off, and never look upon you more. To say nothing of the dishonour it is to his Goodness, and the great scandal it gives to others, who will be loath to enter into the Service of that Master, whom they think it impossible to please. But then if under pretence of humbling your self, you shall make a sin that is no bigger then a Grain of Mustard-seed, as great as an Elephant ; I beseech you what Service do you therein to your Lord ? And yet this stone many are apt to stumble at, and that so oft, that in time they fancy a great Sin, where indeed are confind none at all. Come, come, my Friend, let my Advise be followed, though at first it should be with unwillingness. And first, I must not have you lay more loads upon your self than Christ hath done, not oblige your self without the liberty of a dispensation to so many hours of Prayer and Reading every day : Let it suffice to do what you can, all other things being duly considered that require your attendance. Next, I must forbid you to make so much hast to perfection. A soft pace goes far. Do not tire your Spirits by your speed, but go on so fairly and leisurely, that you may hold out. And then like-
wife

wise let me not hear any more that you exhaust your natural strength, and weary your very body with much fasting, unseasonable abstinence, long Prayers, or such like things; which had better be let alone, than procure so much mischief as I have seen them do. Besides, I perceive you have forgot another of my Lessons, which was to make use of some innocent Recreations and harmless Pastimes, as you went along. And therefore what I did but then advise, let me now enjoin, that you give your self sometimes a little divertisement from more serious employment. All that I shall add is only this, that you would have patience, and you shall see the good temper wherein you were, return of it self, as it went away without your consent.

Sect. 7. Here the good *Father*, perceiving that he had given him some satisfaction, being filled with pity and love and joy, but burst out into these expressions. *Now blessed be Jesus, who hath brought me to you so opportunely. We can never admire thee enough O sweet Jesus, who art wont so seasonably, to interpose thy power to save us, when we have lost our selves. Whither should we stray, didst not thou so graciously seek us. When we wander, thou followest us, and callest us back: When we fall, thou runnest to*

us, and liftest us up : When we are discourag-
 ed, thou art the strength of our fainting
 Spirits, and speakest Comfortably to our
 hearts. And have us still, O Lord, in thy
 Care. Let thy good Spirit allwayes go along
 with us as our Guide ; and let thy good An-
 gels never fail to be our Guardians. I thank
 you most heartily, said the Pilgrim, for
 these good thoughts you have breathed in-
 to me. I feel my self as if a new Soul did
 inform me. Sure, if you would be all-
 wayes with me, I should never miscarry ;
 no, nor grow dull and lumpish any more.
 May I beg the favour of you, to take me
 under your wings ? Carry me along, I
 beseech you, with you, and let me never
 be left, as I was, alone without your So-
 ciety. I shall acknowledge you for a kind
 of tutelar Angel, and receive you as the
 richest present Heaven could have made
 me. To this unexpected suit, the good
 Father replyed : There are many Persons,
 I confess, to whom I am bound to give
 my advice, and the welfare of whose Souls
 I am to attend ; but since I discern a more
 then ordinary love in your breast toward
 me, and since I am touched with a recipro-
 cal affection, and (which is more) do feel
 a certain inclination towards you above
 all others, I cannot contain my self but
 must

must agree to your motion: I shall gladly receive you with the greatest passion into my embraces, and hereafter become your perpetual Companion, as well as your Director and Guide.

CHAP. XIII.

Poetry.

*Of ~~Poetry~~ Of Friendship. The Pilgrims
doubt of Jerusalem satisfied. Of Solitude.*

NOW the poor Mans heart was filled with inexpressible joy ; and on they went very merrily, Singing several hymns which they had learnt, for divers Miles together. When they were ended, they fell into a verry pleasant discourse about Heavenly Poetry. And the good *Father* did highly extall those divine Souls, who had converted the *Muses*, and of curtesans and leud Strumpets made the turn Religious and Saintly Creatures. Surely, said he, it was a brave and noble act to reclaim them from such a debauched life as they had a long time led. It was a piece of verry eminent Service to the World, to reform their impure speech, and theach them the Language of Angels. If there were a greater number of such inspired

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minds,

minds, one would think they should convert the whole World, by pleasing it and instructing it both together. After he had proceeded for some time in this strain, the *Young Pilgrim* took occasion from thence to Discourse of the harmony that is between some Souls, and the swee concert of two equal and well proportioned hearts, which he thought were able to interchange the greatest felicities in the World. And here he began to speak of the necessity of Faithfull counsel, and that it was not to be procured without a *Friend*. For though we love our selves never so well, yet a Friend will be less treacherous to us, than we shall be to our selves. This brought to mind a Comment which was made by a wise Man upon that old obscure saying, *Day light is ever the best*.
 " Certain it is, saith he, that the light
 " which a man receives by counsel from
 " another faithfull Person, is dryer and
 " purer than that which cometh from his
 " own understanding and judgment. For
 " as that which he receives is separate
 " from all interest, so that which he gives
 " himself is commonly infused and drench-
 " ed in his customs and affections. So
 " that there is as much difference between
 " the counsel of a Friend, and that which

“ a Man bestows upon himself, as between
 “ the counsel of a Friend and a Flatterer :
 “ And there is no such remedy against the
 “ the flattery of a Mans self, as the liber-
 “ ty of a Friend. In such delightfull and
 usefull talk as this, they beguiled the time,
 and shortned the length of the wayes. And
 it was no small contentment to the good
 Old Man, that he was possessed of such a
 Friend, who could refresh him with his
 apt discourses, and give as well as receive
 instruction. But though the Young Pil-
 grim was a person of such competent abili-
 ties, and had so good a Friend as this to
 assist him, yet he was not without some
 melancholy thoughts at certain seasons :
 Of which, this as I remember, was the
 chief. They two being talking one day
 about the pleasures of *Jerusalem*, and the
 great happiness they should enjoy at their
 arrival there : Which ought to sweeten
 by it's expectation all the difficulties of
 the way : He askt his Companion with a
 very sad and desponding Countenance,
 if it might not admit of some dispute, whe-
 ther there was such a place or no, and
 how he could prove the existence of it.
 At which question, because he seemed to
 make a real doubt, the *Father* gave a very
 great Start, and said with a more than or-
 dinary

dinary vehemence: What, are we now to
 begin again, and do you remain unsatisfi-
 ed of that which was the first thing you
 learnt? What was it that made you stir
 one foot in this journey, if you were not
 perswaded you should come to *Jerusalem*?
 And how came you to hold thus long?
 Good God! What a thing is the Soul of
 Man! How weak and infirm is our Na-
 ture? Say no more (said the other) for I
 am very sensible of the truth of what you
 affirme. Some times we are confident, and
 sometimes we are doubtfull: Now we are
 merry, and presently we are sad, because
 we were merry. But do not, I beseech
 you, upbraid unto me this misery, which
 rather implores your Charity to find a
 cure for it. They that would perswade
 you (said the *Father*) to doubt of the truth
 of the *Holy writings*, whereby you hold all
 the hopes you have of happiness at *Jeru-
 salem*, may in time think their wits so fine
 as to go about to prove, that the *Great
 Charter of England* is but a forged deed;
 that all the liberties you think you have,
 are but the Idols of your own brain; or
 that the whold writing, by factious Spi-
 rits, hath been corrupted and altered at
 their pleasure. And if you should say,
 that there are so many arguments to stop
 their

their Mouths, that they will be ashamed
 of such foolish talk ; for Kings have seal-
 ed it, and Parliaments confirm'd it, and
 all *English men* have a long time assert-
 ed it ; you will find your self much mis-
 taken, and see that these Allegations
 are not considerable with such *Disputers*.
 For so have these Holy Books (as I esteem
 them) been ever received for the Aposto-
 lical writings : None could ever prove
 them guilty of any imposture, nor do their
 greatest Enemies charge them with the
 crime of reporting false Miracles : Yea,
 the Jews acknowledge them to have been
 wrought, and Heathen Writers have set
 their hands to some things of no mean
 account : And yet these are not sufficient
 with such Men to prove them, because
 they did not stand at the Apostles Elbows
 when they were penned and sent abroad
 into the World. And therefore what is
 the Confession of all *England* worth to
 prove your liberties, since the Confession
 of the whole Christian World for so ma-
 ny ages is not worth a straw to prove
 these Writings ? If they will not let you
 have a Jesus, because they did not see him ;
 why should they suffer you to enjoy any
 other things, which they can take away
 upon the same pretence ? But, if they will

permit you to enjoy the benefit of any *Antient Deeds*, when nothing can be justly expected against them, then we hope that it is Lawfull to call the *Gospel*, (as one of the *Antients* doth) *our new Conveyance*, whereby Jesus hath settled upon us an everlasting Inheritance in the Heavenly Country, of far greater value than that which the *Israelues* by vertue of the old writings possessed in the Earthly. You have dissipated all my Clouds already (said the young Traveller) and I am fully perswaded, that there is such a City as *Jerusalem*. Though I doubted a little of it, yet let me not be suspected of infidelity. I protest to you, that I bear such a regard to these Writings, that I would rather lose all the goods I have in the World than part with them: I carry them about with me, and howsoever negligent I have been in former times, I am resolved hereafter to read this Holy Book with more attention of mind. It is very well done (said the Father) that you have provided yourself with so necessary a Companion as that Book is. But I pray, be as good as your word, applying your mind more vigorously to comprehend the sense of what you read; and where you doubt of any thing repair to me, that I may assist your under-

understanding. And above all things, let me once for all advise you, to use all means to strengthen your *Faith* concerning the other life, and to assure your self that Jesus is gone to *Jerusalem*, and there expects your coming to him. Do but firmly perswade your Heart of this, and keep it in your mind, and then I shall think it as impossible for you to grow weary as for the Sun to stand still, and as impossible you should miscarry as that the Sun should fall from his Orb. And never did the young Man travel so lustily as now: For he had gathered much strength by his doubting, and thought he felt himself attracted and haled towards Heaven by the glory of it which now shone upon him: Just as the Loadstone draws Iron to it, and makes it skip into its bosom. And thus having placed his affections, I need not tell you how oft he used to steal a glance of those Heavenly objects, even when he was in the midst of some of his Worldly occasions. This he alwayes observed, that when it was left to his own choice, what part he would take to manage, he would ever lay hold on that which would give most liberty for his thoughts, to withdraw themselves sometimes to better things. He oftentimes fell into a very so-

ber commendation of *solitude*: Which he
 used to call the Gate that lets into the in-
 ward World, the Suburbs of Heaven, and
 the Mistrefs of such Noble satisfactions as
 the Courts of Kings cannot equal. The
 profit of this hidden and unknown life
 (said he) is not to be expressed; when ob-
 scuring ourselves in our own Souls we have
 the greater light within; and communi-
 cating solely with our Lord, in that one
 object we enjoy more than all the World.
 So necessary it is, that *I* find he cannot be
 wise that is not retired: He must be a
 Fool, that shuns his own Company. He
 thinks all things better than himself, who
 forsakes himself to be with them. If the
 World had not lost their wits, they would
 not thus slight and pass by their own Souls:
 if their tast were not spoiled, they would
 find more delight as well as more profite
 at home, than can be enjoyed abroad.
 Though peace and innocence make no
 great noise, yet their undisturbed pleasures
 yield the highest contentment. A great
 number of other things he heaped up in
 praise of this private life, and *I* think he
 had added a great deal more in this argu-
 ment, had not his *Campanion* here inter-
 posed this sudden question. What then?
 Are you so affected to this life as to wish
 you

you may be left alone? You mean be like to quite me too, and turn an *Heremite* to enjoy yourself the better, when no body shares in your affections. By no means, replied the *Pilgrim* as hastily: For though *he is never alone who is accompanied with Noble thoughts*, yet I should think my self too much alone without your Company. This solitude doth not exclude our Friends, but rather make room for them: We cannot enjoy whom we would, unless we retire and separate our selves from the multitude. There we may pick and chuse, but in the croud men will thrust themselves upon us. And therefore I would be alone, that I may have more of you: I would go aside from the World, that I may not be drawn so much from you. And indeed whatsoever profit or pleasure there is that I fancy in this private life, they must needs be multiplied by the Company of a Friend, to whom I may impart the benefits that I receive. Well, said the *Father*, I am very much beholding to you, that you would make me the Companion of your most secret pleasures; it must be confessed also, that there is very great use of Solitariness, especially in the beginnings of a new life. Then, if one should ask, what shall I fly? I would Answer, as

one of the Philosophers did, *Fly the multitude.* And truly he hath very honourable thoughts of us, who thinks us fit to bear ourselves Company : He reposes a great confidence in us, who dares trust us to ourselves. For there is no worse Society for a man than his own, if he do not design to become good. Fools and madmen ought not to be left in their own hands : For as the wise employ their solitude in pious Counsels, and sober advices for the good Government of themselves ; so the wicked then meditate bad designs, and plot the fulfilling of naughty desires ; and what fear and shame concealed from the World, they bring forth then before themselves. See then what a good opinion I have conceived of you, in that I bid you not to fly yourself : I must take you for a man of worthy thoughts, or else I should not permit you to be alone. And let me tell you, that I promise my self you will improve your own Company so well, as to be worthy at last to be trusted in the open World. When your mind is well fortified, and your resolution confirmed, the World will need such a good example to reform the evil wherewith it abounds. We are not born for ourselves alone, but others must feel there is a good man still remain-

remaining among them. It is fit indeed, that at certain times you should all your life, sequester your self from men, so it be without affectation of singularity; but there you must not bury your self, nor make your Closet a Tomb, wherein to converse with no body but the Dead. Your light must shine before men, and you must shew forth the praises of him, who hath called you out of darkness into his marvellous light. But having given you an example of both these in the blessed Jesus, I will not suspect your memory of so much unfaithfulness, as to think you stand in need to have these instructions repeated.

CH A P. XIV.

The Pilgrim's Laziness awakened. The Guide awakeneth some sluggish Pilgrim's, they meet with. Of Discretion. Of Passions.

I May not be permitted to relate all the Delightfull discourse of this Nature, which passed between them in their Travels; nor must you think, that our Pilgrim had now left all trouble behind him, never to overtake him more. For having

thus

Thus spent his time for some Weeks; he felt himself exceeding dull, and through some indisposition (the cause of which he could not discover) he began to be so lazy and listless to any good action, which had formerly been his delight, that it endangered to overwhelm him in a new affliction of mind. But it pleased God so to order it, that this Cloud was cast about him without any Shour; and he cured himself of this restlessness of Spirit by some common observations, as he went along. For they had not Travelled far, before they found a great number of men digging in a Mine, who were all bath'd in their own Sweat: and being askt, for what they took such excessive pains, they gave them to understand that the best of their wages was very small, and some of them laboured meerly for course Food. At the sight of which he was strangely awaken'd, and began to reproach himself, to accuse his great folly and to condemn his sloth, who was less concerned for a Soul than these men for a Belly full of Meat, or a few single Pennies. What do we, O my Soul (said the good Pilgrim) why do we ly still, and suffer our selves to perish? Are there any treasures, that can equal those which we are seeking after? O how dis-

disproportionate are their Labours unto
 their Gains ; and how much will our
 Gains exceed the greatest of our Labours !
 Blush, O my Soul, at thy own neglect ;
 and be astonished either at their diligence,
 or thy own sloth : and let it rouse thee
 to do that for thy self, which they do for
 their bodies ; or to be but at half the
 pains to attain Eternal Treasures, which
 they take, not for perishing Riches, but
 for a morsel of Meat, which only prepares
 them to renew their labours. In such me-
 ditations as these, he spent some time to
 the no small quickening of his Soul in well-
 doing. And truly after this, he continu-
 ed *very fervent in Spirit, serving the Lord* :
 in so much that meeting a good while af-
 ter with some pilgrims who were remiss
 and negligent, a great zeal was kindled in
 him, and he called upon his *Guide* very
 earnestly to use his spurs and prick them
 up to a greater diligence. Which moti-
 on you may easily think the good *Father*
 was not backward to embrace ; but draw-
 ing a little nearer to them, and well obser-
 ving their careless postures, he askt them
 what the reason might be of that lazy and
 wretchless life which men of their professi-
 on lead. Are you not convinc'd (said he)
 of the truth of that Religion which is
 taught

taught by Christ? Do you take Jesus for an impostor, and think that he lies in his Grave and never shall come to judge the World by his Laws? Or do you think that he hath commanded impossible things, and made a Law which cannot be put in use and practice? How then shall he judge the World in Righteousness? Or how came it to pass that you undertook his Service, if you thought that none can come in his wayes to the happiness of *Jerusalem*? For my part, I can see nothing that should make it seem impossible to be so good as Christ hath required, but only the lives of a number of such wretches as your selves. Do not content your selves with wishes and desires: No, nor with ardent Prayers that you may be amended; but apply your selves to the work, stir up the grace that is within you, and do what your hands find to do, with all your might. They are the Souls whose Prayers God hears, who employ their hands as soon as they have unben't their knees. The diligent and the stirring men are those, whom he comes to assist. The poor Men were so warmed with those words, that they gave him most hearty thanks for being their faithful Monitor, and promised most solemnly to think more of the value of their

their Souls, and thereby excite themselves
 to use their best diligence to save them.
 Nor was our Young *Pilgrim* without his
 share of the benefit of this discourse, being
 hereby excited to bustir himself with more
 earnestness and greater zeal in the Service
 of God. He never thought that he was
 vigilant enough, and was in danger to
 throw himself into the other extreame by
 an unbridled fervour, which carried him
 to attempt more than he was able to per-
 form. which the good Man espying, and
 considering that it would soon tire him,
 and so bring him into a new trouble,
 told him of the necessity of *Discretion*:
 That this *discretion* is it alone, which can
 make our fastings and vigils profitable, by
 directing to the right measure, and the
 due season of them. It will teach us to
 regard the end, and not fast in zeal, and
 for nothing else: and when we do fast in
 obedience to them above us, it will let us
 understand that their Laws are not satis-
 fied but when the intention and purpose
 of them can be observed. This also is it,
 which will make retirement usefull, by
 drawing us out of it upon fit occasions:
 This will make us fervent in devotion,
 without blazing away in the fierdness of
 our own flames: It will direct us so to
 give

give away our goods, that we may be all-
 wayes giving; and to succour our Neigh-
 bours, so that we may not be weary of
 well-doing: To Communicate common
 benefits withall, and peculiar benefits with
 choice. It is the virtue which hinders us
 from spoiling a good design, through rash-
 ness and hast, it keeps us allwayes at our
 work, by keeping us from overworking
 our selves: It makes Religion easie and
 pleasant, by making it free and uncon-
 strained: It preserves us from destroying
 the body, while we are labouring to save
 the Soul. It quenches the furious heat,
 which affrights the Wicked, and discour-
 ages the Weak, and upbraids the sober-
 ness of those that are strong. It shows
 that it is at once possible, to be Religious
 and Wise. It adorns the Gospel, and is
 a great Grace and Ornament to him that
 wears it. It commends piety to the World,
 and doth not impair it in our selves. It
 gives a lustre to all the virtues, and they
 borrow their beauty from it: And in a
 word, it is at least their handmaid which
 must ever wait upon them, or else they
 will dishonour themselves. Our young
Pilgrim being very much cooled and re-
 freshed by this charitable breath which
 the *Father* had bestow'd upon him, could

do nothing else for some time but commend this virtue; till at last he remembered there was some praise due to the *Father*: and having rendred him his thanks, both for the lesson and the seasonableness of it, he assured him that he would never Travel without this *Discretion* about him. No more you had need (saith his Companion) for though I called her only the Handmaid of the virtues, yet in truth she seems to be a Mistress among them, and to dispose them to their several duties. For one virtue, you must know, is in need of its Neighbour, and cannot live alone. They must help one another continually, or else they will be very lame and defective. Meekness must lend its hand to Zeal, and Zeal must do as much for it again; or else the one will be but fire, and the other will be but phlegm. Seriousness must be beholden to Cheerfulness, and Cheerfulness must call to be repaired by it; or else we shall be all Earth, or nothing but Air. *Discretion* and *Judgment* superintends over all: This makes a sweet mixture of Faith in God with fear of our selves, of Godly sorrow with Spiritual joy, of innocence with prudence, of lowliness with greatness of mind, of heavenly mindedness with diligence in our Callings,

of delight in God with a pleasure in our Friend and those who are good. It teaches us to discourse, and not to be Talkative; to be silent, but not melancholy; to labour, but not be impatient; to bear a clear affection to our Friends, but not to their faults; to reprove others, and not to incur a reproof our selves by undue severity towards them. Enough, said the *Pilgrim*: I see such need of this virtue, that you may be confident I shall never be willing to be without its Company. But truly, I thing it must be your discretion more than mine own, that will be my security. For I have been, you see, afflicted with such contrary passions, that I am ready to wish, I had none at all. What should we do with things which it is so hard to rule! The good Man was a little troubled at this, and askt him: Would you then be well pleased, if I should bring a sith and moe off your legs? My meaning is plain enough: Your passions are nothing else but those motions of your Soul, whereby you go to that good, or run away from that evil, which your understanding presents to your heart. You would be so far from being happy by being deprived of them, that I maintain you could not be happy at all without them.

There

There is at least a double end for which they serve : they first incite and dispose the Soul to seek those things, which are good and necessary for us ; and then secondly they fortify and conserve us in this disposition, and make us to persist in our inclinations to those things which are profitable for us. All your business then is (and in that you must bestow some pains) to get better Eyes to guide you in your goings, and not to endeavour that you may not stir at all. You must study, I mean, to understand the true nature of good and evil ; to be able to judge, what is fit for you, and what not ; what good can certainly be attained, and what evil avoided, and what is quite without the limits of your power : and then how is it blameable, if you be carried with a great Passion, to the one, and from the other ? Go not about to destroy one half of yourself, by labouring to be free from all Passion. They that undertake this, instead of making a good man, do only raise a statue. There is no Musick (said the *Pilgrim*) can be so charming as your words : They can both appease my raging humours, and excite me out of my dull and Phlegmatick inclinations. Go on, I beseech you to oblige me : Be not weary of the charge you

you have undertaken : And do not despair
neither, but in your Company I may learn
more discretion to Govern those Passions
which I see must not be rooted out.

C H A P. XV.

*How they light upon a Company of select
Friends met at Dinner. The commendation
of Temperance. The Character of a
Friend. Of Contentment.*

THUS they passed with much pleasure
long stage of their Journey : At the
end of which being thirsty, they called at
a place where one would think, that Hea-
ven designed to give the *Pilgrim* an exam-
ple of innocent pleasure. For here they
found a knot of loving Neighbours at a
frugal Dinner ; who seemed to Feast one
another more with their mutual good con-
versation, than with any other cheer that
was provided. Their Eyes told, that they
were very merry : And that there was
true love in their Hearts, their counte-
nance and free converse did plainly de-
clare. There was nothing superfluous
but all very handsom ; no looseness, but
great freedom : They were disposed to
cheer

cheerfulness, rather than jollity. This
 sight did very much affect the Youngmans
 Heart: And when they were gone, he be-
 gan to speak in the praise of *Temperance*,
 and to commend their happiness, who
 could contain themselves within the
 bounds of Sobriety. For this, said he, is
 the Mistress of Health, and also of wise
 and pure thoughts: It refreshes the Body,
 and does not burden the mind: It conti-
 nues us free and fit for any employment,
 but especially that of thanking God for all
 his blessings, which is the Noblest of all:
 It leaves us capable to enjoy the things of
 the other World, when we have enjoyed
 so much as we please of this. It suffers
 reason to retain its Throne, or rather
 exalts and advances its supremacy to a
 greater hight: Nay, it preserves our tast,
 and renders our palate more exact than
 other mens are: For all the senses, I per-
 swade my self, unrul'd by reason, must
 needs be more upright judges, than when
 that is absent and set aside. And therefor,
 methinks, there is nothing more preserves
 the honour and reverence that is due to
 our natures, than this vertue. It main-
 tains the Majesty of our countenance, the
 lustre of our Eyes, the gracefull deport-
 ment of our whole man. No doubt, said
 the

the good *Father*, the praises which you bestow upon Temperance, are very just, and you can never consent it to excess. Which procures me therefore the greater grief, when I see so few in the World, who live according to the rules of this vertue. But methinks you should have observed something else at that meeting, which is worthy of your commendation. Did not the very *meeting* it self seem a very comely sight? And were you not glad to behold so many kind Neighbours assembled at that decent entertainment? To me there is not a more agreeable Spectacle, than a Company of *select Friends*, vacant of business and full of cheerfulness, met together at one Table: And I cannot imagine, that a man who understands pleasure, can wish any equal to this, that he might make one in such a happy Society. I hate indeed your great Feasts, where Persons that never saw one another before, nor ever shall perhaps meet again, are mixt together; where there is much talk, and little or no discourse: But these *Love-Feasts* methinks do call to mind the dayes of innocence, and make me wish for nothing, when I enjoy them; but only such another pleasure. The very tast of our meat is exalted by the inward delight, which

which we feel in our Hearts : And whatsoever satisfaction we then receive, we impart as much to those that gave it. *Friends* never talk with greater wit and more freedom, than when they take an innocent repast together : And their meat never doth their Bodies more good, than when this sweet conversation is the sauce of it. Indeed, said the *Pilgrim*, I had forgot to reflect upon that part of those good mens satisfaction : Which I take to be so great, and yet so harmless withall, that I shall ever be a Friend of such pleasures, and permit my self to be merry in such worthy Company. And not to part so soon from so good a meeting, I must let you know, that they understood afterward, a great part of the discourse at that Table was about Friendship: Where one of them took upon him to describe the qualities of a man fit to be admitted into that Society. *A Friend*, said he, *that is worthy of our bosom-love, is a Person that is equally good and intelligent : That can neither deceive, nor easily be deceived : That can seldom do ill out of weakness, and never out of design. He is one. that will engage himself most passionately in your defence, when you are absent, or unfortunate, or dead. He is one that never conceals his own secret from you, nor reveals*

F

yours

yours to others : that will freely reprove you,
 and never backbite other men : that can see
 your faults, and yet easily pardon them ; and
 that as readily acknowledges merit, as he
 espies and pardons faults : that cannot tell
 how to do any thing without your knowledge,
 unless it be a good turn : That loves to enter-
 tain you with a pleasant discourse, but howso-
 ever with wholesome and profitable : That will
 follow you to all dangers, but to no sins : That
 can make you a feast, where there is no good
 Cheer besides himself ; and loves no pleasure,
 so much as complacency to you. One to whom all
 places are alike, so you be not absent. He can
 deny himself any thing, and his Friend no-
 thing. He can bear himself company in soli-
 tude, but is never weary of the Company of
 those he loves. He hath no *Vulgar* thoughts,
 and yet stoopes to the most *Vulgar* actions,
 for the service of his Friend. He will re-
 ceive a kindness as well as do it ; and is not
 more willing to Oblige than to be Obliged. He
 is thankfull and acknowledging for the smallest
 office of Love, and studies to repay it with the
 greatest. He is possessed of all the virtues,
 but makes a show of none : Loves decency
 without affectation, Generosity without Pride,
 Courtesy without Ceremony, and Strictness
 without Severity. His morality is void of
 Rudeness, his seriousness gives no disgust, his
 silence

stance is without fullness, and his Humility
 without baseness & meanness of Spirit. He hath
 a World of good qualities, and modesty is supe-
 rior to them all. When you meet with such a man
 as answers this description, make much of him.
 To this effect was the discourse of him
 who undertook to give the charactor of a
 worthy Friend: which was highly ap-
 plauded by the whole table, and served as
 an excellent close of their feast. And tru-
 ly the repetition of it made a new feast for
 our Pilgrim: Who began upon his occasi-
 on to reflect on his own happiness, who had
 met with a friend that answered in all
 points this great charactor to the very life.
 But they were encountred with another
 delightfull spectacle, which quite diver-
 ted his thoughts from what he was about
 to say. For as they passed by a fair Field,
 they espied a poor Man in very ragged
 Cloaths under a large Beech-Tree, who
 was listening to the musick which the
 Birds made in the neighbouring grove,
 & sometimes whistled himself to bear them
 company in their melodies. A long time
 they saw him thus entertain himself, and
 at last he pul'd out a piece of Bread and
 Cheese, which with eyes lifted up to Hea-
 ven he seemed to acknowledge a liberal
 Dinner: and at the end of it, whent and

pledged the Birds in a little Stream that ran by him, giving God thanks again that had provided Food for all his Creatures. They were much taken with the innocence of his looks, and the contentment which they thought they read in his Face: which bred a great desire in them to know him better, and see somethink more of a virtue hid under Raggs. And so approaching nearer to him, and giving him the ordinary salutation which the time of the day required, they entred into discourse, and in conclusion enquired of his condition, and how he came to lead so merry a life, being in appearance so destitute and low in his worldly fortunes. The poor Man made no scruple to discover his heart, and plainly told them, that the occasion of the present satisfaction, which perhaps they saw him express, was, to hear the Birds so merry; who neither Sow nor Reap, nor have any Barns wherein to lay up their Food. I could not chuse, said he, but bear a part with them in their mirth, and think my self at least as rich and happy as these little Creatures. The world, I see, is as full for me, as it is for them: all places are crowded with the blessings of God, and I know not where he should bestow more, they are so very full. A few

few of them also will serve my turn, for my wants are but a few : and a few things sure are easily obtained, and cannot be long a getting. And thanks be to God, I was never yet at any great trouble to procure this little number of necessary things. At present my wants are all supplied, and I have no reason to doubt, but they will be so for the time to come. For sure there is a God; and he must needs take care of his Creatures, and I imagine it is no pride to think my self one of the better sort, and therefore conclude that I shall not want. There is nothing so much comforts me, as the thoughts of his fulness, of his Wisdom, of his Goodness, power and presence in all places; which makes me confident, that at present I enjoy what is most convenient for me, and that I shall never fail to do the like through all my life. And if I doubted of any of these, that instance of his love and care in sending his own Son into the world, would rid me of all my Scruples For if he spared not his Son, but delivered him up for us all; how shall he not wish him give us all things! For the comforts of this belief, I continually render my thanks to God; and you cannot conceive any greater contentment, than that which I find in admiring and praising his eternal

Goodness. Our young Pilgrim, after they had required the poor Mans generous freedom with a discourse, which both testified their sympathy with him, and added much to the contentment of his mind; he entred into a debate with the Father, when they were alone, about those things which will prepare the Soul to receive satisfaction, into the meanest condition into which they might fall. For my part, said he, *I* cannot but look back upon the felicity of those who lead a temperate life, in the midst of all the abundance of this World. The moderate use of all pleasant things doth most effectually teach contentment, because it shews us how little will serve our turn: it weans us also from the love of sensual delights, which is the only thing that makes the want or the loss of them so troublesome unto us. You are in the right replied the Father, and *I* thank you for this good reflection. They do very ill sure, who desire to lead a contented life, and yet use themselves to fare deliciously every day. And yet let me tell you, that you carry your contentment about you continually, and it lies in a little room, if you have not forgot the very first lesson which *I* taught you at your setting out. These few words *I am*
 Nought,

Nought, I have Nought, I desire Nought but Jesus and Jerusalem, are like a little bottle of Essences, which a Traveller must alwayes have in his pocket; and of which he doth but take a sip, he will instantly find relief in any condition of life. *Humility and Charity, I mean,* are sufficient to carry us thorow this present World, with an equal and well-poised mind. For, as for the first of them, what is it but the submission of our wills entirely to God, which is the very secret of contentment. And then for Charity or the Love of God, it hath this particular charm, that it renders all Conditions alike agreeable unto us, because we never consider any thing therein but only him alone. We shall love them every one, because we are in love with him: especially since we are satisfied by his love of his good affection to us, it will not let us suspect him of any unkindness: We shall allwayes rest assured of his good will, and so have no more to say but only this, *Thy will, O Love, be done!*

CHAP. XVI.

A prospect of the Heavenly Jerusalem.

THE *Pilgrim* and his *Guide* held on their way to that Holy place where Jesus himself now resides. Several things they discoursed of, and many good things they did, as they went along; till at last having gained the top of a high Hill (which without some difficulty could not be climed) they met with a knot of most excellent Persons. The Spectacle which presented it self, was no less wonderful than it was new. For there they beheld sundry *Pilgrims* like themselves, who had placed their Bodies (though in several postures) as if they never meant to stir from that place, unless it were to be carried directly up to Heaven. Some of them were fallen upon their Knees, and with their Hands upon their Breasts, their Eyes elevated toward the Skies, with a very smiling countenance, they seemed not so much to ask as to possess something that they dearly loved, and for which they rendred thanks to God: Others of them stood gaping upon their Tiptoes, with their Mouths open and their Eyes so fixed, as if their

their Souls were gone half way out of their Bodies to fetch in something that they hungred to receive: And others also stretched out their Arms to such a length, as if either they saw that thing coming to them, or else they thought them to be Wings, whereby they could fly to that which they lookt so greedily upon. For this they observed after a careful view of them, that every one directed his Eyes the same way, as if they waited for the very same good, to descend into their embraces. And therefore these two Persons, being not so much startled as ravished at this strange sight, thought it was best for them to do so too, and to try if they could make any discovery of that, which attracted all these Eyes and Hearts unto it. And they had not done so very long, but by the advantage of this Mountain, and the clearness of the Air, and the steddiness of their Eyes, and the quiet and silence wherein they all were, they had a very fair prospect of the Heavenly Jerusalem.

THE

CONTENTS.

- C**HAPTER I. *The occasion of this Pilgrimage, and the Pilgrim's desire to go to Jerusalem.* Pag. 3
- C**HAP. II. *Of the different wayes, and of the Guide.* Pag. 6
- C**HAP. III. *He addressees himself to the Guide, and is accepted of him.* Pag. 10
- C**HAP. IV. *The Guide begins his Advice, and gives him sundry preparatory Counsels.* Pag. 15
- C**HAP. V. *A more particular discourse of Resolution.* Pag. 22
- C**HAP. VI. *Of leaving the World. The Pilgrim's Dream.* Pag. 27
- C**HAP. VII. *He commendeth to the Pilgrim two Companions, Humility and Charity, with a Discourse of them.* Pag. 31
- C**HAP. VIII. *A Description of Jerusalem, and of the happiness there.* Pag. 42
- C**HAP. IX. *A Description of Jesus, the true Way to be followed by the Pilgrim.* Pag. 50
- C**HAP. X. *Of Faith in Jesus: Of prayer, hearing, reading, and receiving the Sacrament.* Pag. 65
- C**HAP. XI. *The Guide sums up his directions,*



The CONTENTS.

Etions, commends to him the way, and dismisses the Pilgrim. Pag. 74

CHAP. XII. *Of sundry troubles which happened to the Pilgrim. How he is comforted, and meets again with his Guide.* Pag. 84

CHAP. XIII. *Of Poesy. Of Friendship. The Pilgrims doubt of Jerusalem satisfied. Of Solitude.* Pag. 99

CHAP. XIV. *The Pilgrim's Laziness quickned. The Guide awakeneth some sluggish Pilgrims, they meet with. Of Discretion. Of Passions.* Pag. 109

CHAP. XV. *How they light upon a Company of select Friends met at Dinner. The commendation of Temperance. The Character of a Friend. Of contentment.* Pag. 118

CHAP. XVI. *A prospect of the Heavenly Jerusalem.* Pag. 128

F I N I S.

E R R A T A.

Page 99. l. 7. f. *Pey* r. *Poesy*

Every is always waiting
where you are

Thomas

William L. Smith

John Hooper



to the

of the

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of the

১৭৮৬

My dear Mother

Attest: Clerk,

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